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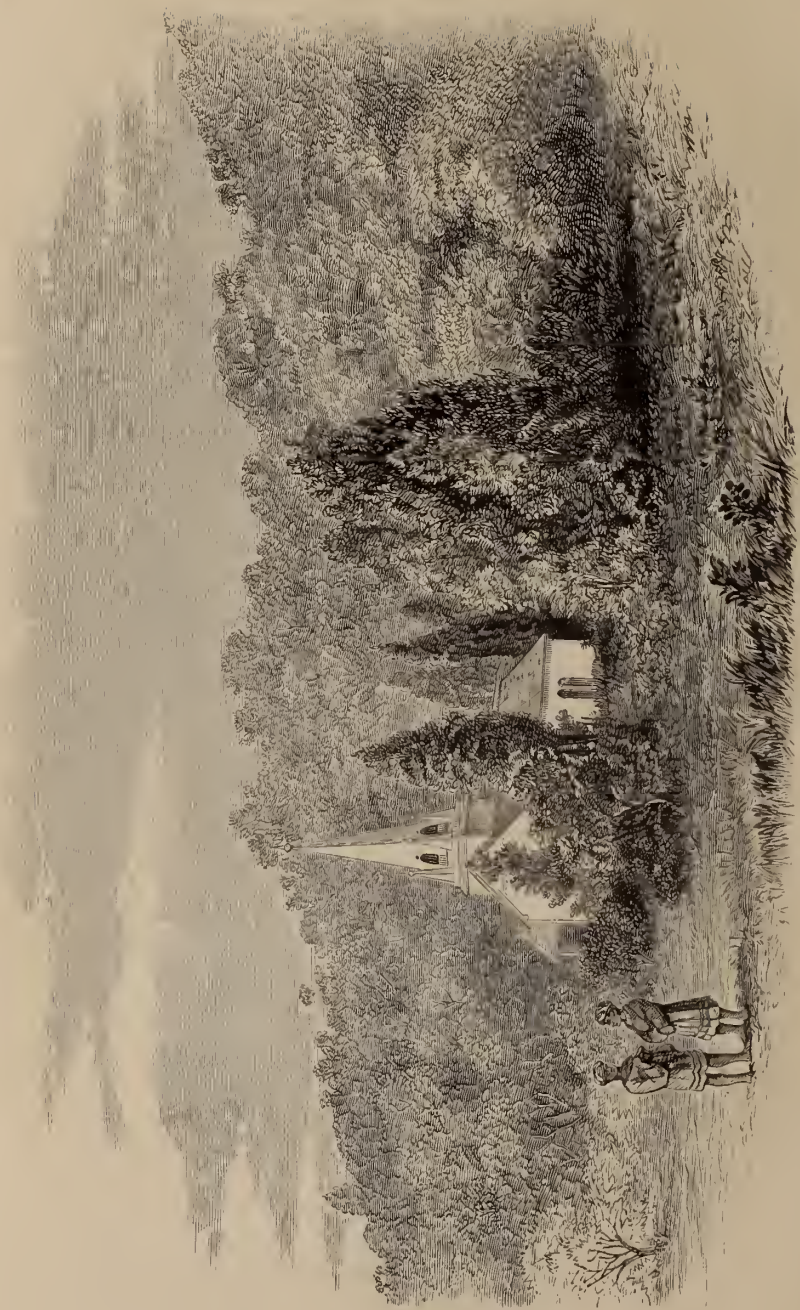
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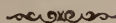




MISSION CHAPEL AT KODI KANAL.

# THE MISSIONARY HERALD.

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## THE CHAPEL IN KODI KANAL.

BY REV. J. S. NOYES.

THE engraving presents a view of the American Mission Chapel at Kodi Kanal, the sanitarium of the Madura mission, where the feeble and weary retire from their work on the plains to enjoy a short season of rest, and regain vigor for renewed labors. From the beginning the missionaries were accustomed, while temporarily residing there, to hold religious services both in Tamil and English. Even when there were no permanent residents, native or European, and the number of dwelling-houses could be counted on the fingers of one hand, the great inconvenience of holding the Sabbath service in private houses was felt; but now that the place has house accommodation for twenty European families, and the permanent native population is 224 (of which there are twenty-one Protestant families — all members of our congregation), and we have 24 church members, we could not possibly do without a house of worship. The Roman Catholics, with not half our necessity, have erected two chapels since ours was built.

This unpretending but neat and picturesque little edifice, with its beautiful surroundings, nestled in the sheltering bosom of a rhododendron grove, having as a background the magnificent forest of creepers, from which the station (Kodi Kanal) took its name, is an ornament to the settlement, and by all admired. A little grave-yard, in the rear of the chapel, contains, with other precious dust, that of several dear missionary children, and the remains of our beloved and lamented brother, David C. Scudder, — marked by a neat marble head-stone, and inclosed with a tasteful iron fence, within which the turf is always green, and the pure white roses are ever in bloom.

The first step towards building this chapel was taken on the 16th of July, 1853, when four gentlemen of the Madura mission met with eight English gentlemen, in the collector's house, at Kodi Kanal, and passed the following resolutions: —

1st. "That it is desirable to erect a suitable house of worship at this station, and that a subscription be raised for the purpose.



2d. "That Dr. Shelton, Messrs. Baynes, McMillan, Noyes, Parker, and Woodgate, be appointed a committee to prepare plans and estimates, and a deed for vesting the property in trustees."

This committee met two days afterwards, and selected the site. A subscription paper was circulated, and 755 rupees were subscribed, of which 685 rupees were expended previous to August, 1854. With this sum the doors and windows were purchased, most of the timber for the roof, a portion of the stone for the wall, and some other materials were made ready, and the walls were raised about three feet above the foundation. Nothing more was done until July, 1855, when the English residents, who had been the largest subscribers, and who had thus far carried on the work, gave the whole business into my hands, relinquishing all their claim upon the building, on the sole condition that we finish it — the plan of finishing being left to our own discretion. Some of them also volunteered to subscribe further towards the completion of the work.

This generous offer I had no hesitation in accepting, and without waiting to submit the matter to the mission I went on with the work, which was so far advanced, before the end of the year, that we began to hold Tamil services in the chapel early in 1856. The remaining work was carried on as fast as funds were subscribed, and the whole was completed early in October, 1857, the total cost being 1,330 rupees, all of which was raised by subscription. A further subscription of 47 rupees was made for procuring settees, and 152 rupees for a bell. Before the close of 1857 the chapel was furnished, so that we began to hold English services in it, and in 1858 the property was made over to the "American Board" in due form. But the bell, which had to be brought from America, the first one sent having been lost at sea by shipwreck, was not in its place until April, 1859.

All was now complete, and the pleasant tones of the "church-going bell," never before heard in these wild mountains, seemed to add one more charm to our quiet sanitarium. But our joy was soon changed to sorrow; for in less than a month one of the severe rain storms, not unfrequent in these cloudy regions, came with unusual violence, lasting three days, and we awoke on the third morning to find the whole front of our new edifice demolished, and the bell among the ruins. This was a serious calamity, for the new place of worship had met an urgent want, and seemed eminently satisfactory. The disaster came, too, at a season of the year when the chapel was most needed. But nothing daunted, we again circulated the subscription-paper, and sympathizing friends came to our relief, so that we not only repaired the ruin, but in doing so, added twelve feet to the length of the building, with a firm belfry over the addition, which forms the base of the steeple erected in 1866. Porches on each side of the new portion were soon after added, one forming a sheltered entrance, and the other a small library-room and vestry. These repairs and additions, with other improvements, cost more than the original structure, the funds being raised chiefly by subscription and Sabbath collections.

The chapel is gothic in its general style, 22 by 46 feet on the outside. It is well adapted to our wants, and accommodates both the Tamil and the English congregation. The English Episcopalians cordially join with us in worship, their clergymen taking their turn in officiating, conducting the service according to their own form if it be in English, and in our form if it be in Tamil.



English services are usually held about half the year, and Tamil services through the whole year, being conducted by a native helper when there is no missionary on the hills. Native audiences number from thirty to one hundred; the largest English audiences are about fifty.

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### CLOSE UP THE LINES.

THE work thrown upon the little body of devoted men and women engaged in the foreign service of the American churches is simply immense. It is no less than the evangelization of whole races, the establishment of Christian institutions among populations fivefold more numerous than are yet gathered in our own land.

Such is the part American Christians are called to bear in effort for the world's evangelization. And thus far, about one third of this grand work has been devolved upon the churches acting through the American Board. A thin curtain line, of hardly one hundred and fifty men, is the active force now employed by the Board for the Christian conquest of these millions. On the desperate valor of a few thousands of brave men at Waterloo and at Gettysburg, turned the social and political destinies of nations. Yet greater changes, and those of far deeper significance, wait upon the fidelity of this little band, bearing the seeds of a Christian civilization, sustained by the prayers and sympathies of the churches at home, and the presence and blessing of their great Leader abroad.

The necessities of one portion of their work — the training of a native ministry — were noticed in the February Herald. There are other wants, hardly less urgent, to which attention should be called. The force is too small, even in the largest missionary sense, and there are breaks here and there in the line, that need to be filled.

In the Western Turkey mission, new men are wanted to strengthen existing stations and to open new, in order to the vigorous prosecution of the work among the Bulgarians. Smyrna must be reoccupied, and a station begun in the neighborhood of ancient Ephesus, to reach the Greek population of the southwestern portion of Asia Minor, hitherto neglected. In Eastern Turkey, Van — needed to complete the chain of posts from Erzroom to the mission in Persia, a most important centre of the old Armenian population, and well fitted to serve as a base to reach the Armenians of Southern Russia — is still unoccupied. A physician is already at Harpoot, waiting for two associates to go with him to that important post. In Central Turkey, the province of Cilicia is still left to one man. Konieh, the ancient Iconium, is awaiting the men who shall follow in the footsteps of the great missionary Apostle.

In Syria, — where our work reaches not so much a country as a race, and not so much a race as the multitudinous populations that speak the Arabic language, from the shores of Liberia and the banks of the Zambesi to the gates of Peking, — Sidon, with its numerous out-stations, is left to the care of a single man, and a new station is greatly needed in the interior, on the Anti-Lebanon, to reach the Arab tribes about the sources and to the eastward of the Jordan.

In Africa, the Gaboon mission must be reinforced or given up, and the labors of many years, and the sacrifices of devoted laborers, made of little or no avail to the redemption of the Continent. Some of the veterans in the Zulu mission must soon give up their places to younger men, while the preparation made in that field is ready to be turned to account in the evangelization of the interior.

In the Mahratta mission, only a single missionary, in each case, is to be found at Bombay, Sholapoor, Satara, Ahmednuggur — important centres, each requiring the best energies of three men instead of one. New men are needed to strengthen the hands of our brethren in the Madura field, and to take the places of such as have been compelled to retire. The Foochow mission, in southeastern China, requires enlargement by a new station in the interior, and new men to be in readiness to take up the work of the fathers. Earnest requests come from Kalgan, in North China, for men to open a work from that point among the Mongolians, a pastoral people of simple habits, who occupy an immense tract to the north of China proper.

Such is a brief view of what is required to the proper carrying forward of the work in hand — twenty men for Western Asia, six for Africa, fourteen for India and Ceylon, six for China, besides the two who are expecting to go to Japan. The foreign field of the Board thus presents, to our Christian young men, the largest variety of race, of climate, and of opportunity for labor.

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### LOSS OF THE "MORNING STAR."

BEFORE this number of the Herald reaches its readers most of them will have learned, through the weekly and daily papers, that the "new and beloved *Morning Star*" (as one calls it, writing from Honolulu), was wrecked in October last. The disaster occurred at Kusaie, or Strong's Island, Micronesia, on the 18th of October last. Mr. Hall writes from Honolulu: "No lives lost, but the vessel is a total loss, with very little saved. No blame is attached to the Captain. Cause, strong current and calm. Fortunately — providentially, rather — she had safely delivered all her supplies, and had taken her departure for Honolulu, only having to call at two or three places for letters. To get her passengers and officers, and part of her crew, to Honolulu, a British brig, the *Anne Porter*, was chartered." This vessel reached Honolulu February 4th, having on board, with others, Mr. Pogue, delegate from the Hawaiian Board (who went in the *Morning Star* to visit the Micronesia mission), and two of the Micronesia missionaries.

The lost vessel was built in 1866, costing nearly \$25,000, was paid for by contributions from the Sabbath-schools, and has been actively and very usefully employed in keeping up intercourse and taking missionaries and supplies between Honolulu and the Marquesas and Micronesia missions, and among the different islands of those groups. She was insured for \$18,000.

The following statement has been received, signed by the missionaries, Messrs. Pogue, Snow, and Sturges, and written mostly on board the *Anne Porter*, a few days before they reached Honolulu: —

"You will doubtless be interested in a statement concerning the wreck and loss of our dear *Morning Star*.

"Having completed her trip to Ponape, bringing back Rev. Mr. Sturges and family, she entered the South Harbor of Kusaie October 9, 1869. Late in the afternoon of October 18, by means of a light breeze and towing with boats, she left the harbor and secured what was thought to be a safe offing from the land. We were all unusually cheerful and buoyant at the tea-table, and at our evening worship we sang, with much spirit, 'Homeward Bound.' After prayers, Captain Tengstrom remained in the cabin a little while, talking with Mr. Snow. When he went on deck it was found that the 'Star' had been working in towards the land, and was getting dangerously near to the breakers. It being nearly calm the boats were immediately lowered, and commenced towing. But they only had the effect to head her off from, without apparently checking her progress toward the land, as we seemed to be in a strong current, and the swell was beginning to set her in. An anchor was let go in twenty fathoms of water. This seemed to hold her till a severe squall came up, striking her over the port bow. Preparations had been made to slip the cable and try to shoot out clear of the reef, in case the wind should favor such a movement, with the fore and aft sails. But in trying to effect this, after the squall struck her, instead of shooting ahead, as was expected, she only sagged off, and soon struck, broadside on. As the surf was heavy and the shore exceedingly rough and rocky, all hope for the safety of the vessel was immediately abandoned, as our lives seemed to demand our instant care.

"In getting the boats around to the outside one of them broke away and was lost. As soon as the larger one was alongside, all dispatch was used to get the passengers safely on board and away from the wreck. Through the favoring providence of God this was effected; though with no little peril to our lives, as the rollers were tossing our boat fearfully against the vessel's side, the vessel herself rolling off and on at a frightful rate, greatly endangering us from the falling of her upper spars.

"After landing at the village we had so recently left, the boat was immediately returned to the wreck for the captain, officers, and crew. They succeeded in saving many of their effects, including the ship's chronometers, charts, etc.

"It is with feelings of intense sadness that we thus record the loss of our dear and beautiful missionary packet. But we should mingle with this, expressions of devout gratitude to the Giver of all good, that it occurred in such a way that no lives were lost, and no one was seriously injured.

"The natives, including king and chiefs, showed us all great kindness and hospitality during our stay with them, till November 19th, when we took passage on the *Anne Porter*, Davy, master, Shanghai, which we chartered for Honolulu, via Namarik and Ebon. We also touched at Butaritari. We have experienced great kindness, and every reasonable attention from all on board, during our passage."

"*Honolulu, February 8th.* We all reached this port in safety the 4th instant. Surely goodness and mercy have followed us all our way. We are all in good health and among the kindest of friends."

## MISSIONS OF THE BOARD.

## Zulu Mission — South-eastern Africa.

## THE TRAINING SCHOOLS.

MR. GROUT wrote from Umvoti on the 12th of November, 1869: "During the month past I have made a journey as far down the coast as Umzumbe. I called at Inanda and Amanzimtote, to see our girls' and boys' training schools, and I must say I was highly pleased with them both.

"Mrs. Edwards has a definite system in all she does, and it goes like clock-work. She allows nothing to pass that is not understood, or done right, and everything is done in a way to make it remembered. The system in her school will, of itself, exert a most beneficial effect on the girls. Mrs. E. has not yet been in the school long enough to enable us to say very much about the acquirements of the girls; but I felt satisfied that girls trained for three or four years in the way they were being taught, would in the end be able to tell what they had learned, and able to teach others the same things.

"The girls had come to school from but partially civilized homes, yet everything in the school-room was as neat, orderly, and tasteful as we would look for in a high state of civilization. The appearance of the girls also, both in the school-room and about the premises, plainly indicated improvement in the right direction. And Mrs. Edwards has an eye constantly to the religious education and improvement of the pupils.

"At Amanzimtote, I found that a class had graduated since I was last there, and two of that first class of graduates are now employed as tutors in the school. I now found a class in Algebra, and it was delightful to witness the interest and pleasure the boys felt in the new study.

"I spent a day in the school, hearing, and witnessing the habits, studiousness, and deportment of the boys, and I took occasion to walk around and observe how they were out of school and in their rooms. Before breakfast, each boy was seen with his 'Daily Food,' or the 'Assembly's

Catechism' in hand, repeating aloud the lesson he was to commit to memory, and each one did it as abstractedly and with the same attention that we might look for, if he had been alone.

"I attended also an evening session, and heard the boys answer, in English, questions in the Assembly's Catechism, as also on the Sabbath. Mr. Stone was present at the time, and delivered a part of his course on Church History, which called out their ideas of chronology, and I saw they had been drilled in that. The boys, as they passed along, were making a translation into Zulu of the Catechism, which will be printed when done. Mr. Stone had employed the boys also to copy his lectures, with the view of printing them; and really we have but few in our mission that could make so fair and readable a copy, and I was told that they had done it with good dispatch. The tutors, who had not, at their graduation, studied Algebra, have now taken it up out of school hours, and are progressing commendably.

"I was interested in seeing that the boys had occasional religious meetings by themselves, and that several of them are believed to be converted. I wish all the departments of our mission work were as satisfactory at present as our training schools, and I think our hopes for these schools may remain bright so long as the present teachers remain at the head of them."

*Assistance and prayer asked for.* Four days later, Mr. Grout wrote again: "I have already written you a short letter, letting you know what I saw and heard at our girls' and boys' training-schools, on a recent visit. I might have said that at Inanda, the girls' school is taught in a nice, new building, planned and built expressly for it, built of burned bricks, with iron roof, with all its rooms adapted to its object, and it was paid for mainly by contributions from good people at home.

"Mrs. Edwards, too, coming directly from America to take charge of the school, brought along a goodly supply of whatever was thought important to furnish the



rooms, and supply apparatus for teaching in the most approved way. All this I was glad to see, and glad to see how well all was used by the pupils, and how well cared for by the teachers.

"But for some reason, when the boys' school was begun, we felt poor (as we did when the girls' school was begun), and somehow, nobody rose up at home, either to help us or to advocate or agitate for us; and to economize as we felt obliged to, we took Mr. Rood's old school-house, the walls of which were built of mud, and remodeled it as well as we could, constructing dormitories in the veranda; and that has thus far been our boy's training school-house. As to furniture and apparatus, Mr. Ireland had to take anything he happened to have or could pick up.

"Then again, we see in almost every number of the Herald acknowledgments of scholarships for girls in Mrs. Edwards's school, which I am very glad to see. It shows that people appreciate the importance of the object, and wish to take a part in the work.

"But since we have both a boys' and a girls' school, and the support for each has to come from outside of the people themselves, I cannot but ask how it is that the girls' school gets so much more help than that for the boys'. My former letter will intimate that we think the one as important as the other, and that both are well conducted and both alike effect important good; but somehow or other, people at home seem to ignore one.

"I always notice that where good people give their money they also pray, and are interested. I have no doubt the people that have contributed to Mrs. Edwards's school pray for it, and I may suppose that a good many pray, for a good many give to it. Do not suppose that I find fault, either with the giving or the praying; all is well as far as it goes. But allow me to solicit earnest, humble, importunate prayer also for the boys' training school at Amanzimtote, — prayers of men and of women, — for I notice the women coming up over there, — remembrance and prayer; and if men and women pray till they cannot help sending us money to put up a respectable building for our boys'

school, and provide furniture and apparatus, so that the boys may be as well taught as the girls, I shall not complain. Indeed the boys have made such advances as to require some things that the girls do not. For instance, I found Mr. Ireland teaching his class in Algebra with but a single text-book for himself and the class; and the boys could now appreciate and be benefited by some articles of philosophical and chemical apparatus, etc. At all events, let Christians at home understand that we have both a boys' and a girls' school, and both good."

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### Syria Mission.

#### THEOLOGICAL STUDENTS — THEIR WINTER'S WORK.

A LETTER from Mr. H. H. Jessup, dated November 23, gives some indication of the good which has already been effected by the recently increased effort in the mission to raise up a native ministry in Syria.

He writes: "The term of the *Theological Seminary* has closed, the young men have gone out to various parts of the field for their winter's work, and Mr. Eddy and myself are settled at our stations for the vacation. This first year of the seminary has been one of great pleasure and profit to me, and the young men have shown a most commendable zeal in their studies. Before the close of the term an examination was held, and Mr. Calhoun and myself held special religious exercises with the brethren with reference to their winter's work. I trust that they have all gone out with an earnest desire to save souls.

Yusef Bedr, whose early training was in the stone quarry, has gone to Hums, where the brethren are united in home mission work, and coöperating in trying to do good to their benighted neighbors. Work for Christ, and for the perishing around them, is fast healing their dissensions. They have an outpost in Hamath and another at Mahardee, on the borders of the desert, where the old man sold his sword to buy a Bible. Yusef Ahteeyeh, who spent the summer in Hums, has removed to Safeeta, where the brethren are

rejoicing in the lightening of their persecutions, and getting the title to a lot of land on which they are building a room for school and chapel.

"Daúd el Haj, who was formerly teaching in Abeih, is to spend his theological vacation in preaching in Zahly, an important post about midway between Beirut and Damascus. A wide and effectual door is open there, and we trust he will be greatly blessed. Sulleba, the former pastor in Hums, will spend his vacation in Bhamdún, where the Protestant community greatly needs a native pastor, faithful and constant in his labors. Selim el Hakim is to labor in Ibl, in the Sidon field, where he is well known, and where he has often preached. Hassein, the converted Druze, has removed to Beirut with his family, where he will labor for the winter among the Druzes of mountain and city, who greatly frequent the place which he has selected as a base of operations. He is full of zeal, and we have strong hope that his labors may be blessed.

"I regard this winter's experience of these young men with the greatest interest, and would ask Christians at home to remember them at the monthly concert. We have tried to keep before their minds the thought that the salvation of souls is the great work of the Christian, and that mere argument and disputation with the people is of little account. May the Lord Jesus himself go with them."

#### ARAB CONGREGATIONS—THE PRESS—THE JESUITS.

Referring briefly to other matters Mr. Jessup states: "The Arab congregations are crowded, and one cannot but feel, as he stands in the pulpit before such a multitude of young people of both sexes, that it is a work of solemn responsibility to preach the gospel of Christ.

"Our literary institutions are flourishing. The press is worked to its utmost capacity. The Jesuits, too, are using the press. They have recently printed a book attacking Protestantism and the missionaries in the most virulent and obscene language, so that all respectable men of the Maronite and Greek Catholic sects disown and

repudiate the book. The Jesuits now propose to print an Arabic Bible from the Vulgate. Even that is better than their recent work of Bible-burning in Mt. Lebanon. We shall have done a good work if we can force the Jesuits to print and distribute the Scriptures, even if they wear the veil of the Vulgate."

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#### Central Turkey Mission.

##### PRESENT PLANS WORKING WELL.

In a letter dated December 24, 1869, Mr. Trowbridge, of Marash, refers to changes which some might wish to see in the ecclesiastical arrangements of the mission, and says:

"I do not believe the churches in this mission would be willing to have us full members of such [their ecclesiastical] organizations, nor would the missionaries wish or consent to be full members. This too, though our relations with these pastors and churches are of the most cordial and pleasant nature. We wish to train them to manage their own affairs; and I am convinced that we can do this best by showing them how to carry their own burdens, not by carrying the burdens for them. . . . We like the present plan. It is an experiment, it is true, but where it has been most fully carried out, there the gospel has taken the strongest hold, and struck its roots deepest. The 'Unions' in this mission, and in the Eastern, would carry on the Lord's work now, if every missionary should be removed to-morrow, never to return. The work is moving forward with mighty power; the Lord is making bare his arm."

##### RELIGIOUS INTEREST AT MARASH.

Mr. Trowbridge also writes: "I have not time to tell you of the interest here. It is quiet, but deep and powerful. Twenty are to be received into the First Church next communion. The early Monday morning prayer-meetings are fully attended. The brethren pray till the pastor stops them to close the meeting; prayers short and full of earnest entreaty."



On the 4th of January he stated, in a brief note: "I must try and write you more fully in regard to this week of prayer. I presume there were 1,000 persons at the prayer-meeting last evening, which was admirably conducted by Pastor Murad. Neither Mr. Montgomery nor I said a word. I could not help recalling the words, '*Stand still and see the salvation of God!*'"

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### ANTIOCH.

(30 miles south of Scanderoon.)

LETTER FROM MR. THAYER, December 27, 1869.

MR. THAYER, who joined the mission in 1868, writes respecting his "first strictly missionary tour," from which he had recently returned.

*Conversation with a Fatalist.* "Saturday, December 18th, Baron Haratoon, of the Antioch church, and myself started for Bitias, a village about four or five hours from Antioch. Baron H. being a very jovial, open-hearted Christian, the time passed quickly. Very soon we overtook a young Armenian who was having some trouble with his animal and load. Feeling a lively sympathy for any one who has much to do with a mule, I addressed him pleasantly, by which he seemed much pleased, and we soon were talking freely. After his trials were over, and we had become free in conversation, I inquired if he were a Protestant? 'No,' replied he, 'I am not, but I know a great many, and I am a great friend to them.' 'I am glad you can speak so well of Protestants, and perhaps you have some thoughts of becoming one yourself,' said I. After some hesitation he said, 'If it is so ordained, I shall become a Protestant, for I have many friends who are Protestants.' 'But you have no positive proof that it is not ordained, if I understand you; and if you have a desire to be ordained, as you say, why do you not act as though you thought you were ordained, as no one knows that he is one of the elect till he acts like one.' He made no reply, but seemed much troubled in mind. After trying to show him the willingness and sufficiency of Christ to receive him, and bidding him

not to delay, we passed on, leaving him, apparently, in deep meditation on the subject.

*Bitias. — A Quick Conscience.* "About an hour after dark we arrived at Bitias and went to the house of the preacher, and soon after received a warm welcome from all the brethren. The coming day was the Sabbath, and we desired to administer the Lord's Supper, but not till after an examination of the members of the church. Of the ten male members, one confessed that he was not prepared to come to the Lord's table. After some inquiries as to the cause, he said that a few times he had used a little ardent spirits, out of courtesy to some of his Armenian friends, and that in doing so he had not set a good example before his brethren, and could not consistently commune with them. This appearance of conscientiousness touched my heart, as I thought how many professing Christians there are, with more enlightened minds, but with consciences less tender on this subject than this poor Armenian. A few kind words were spoken to him, and special prayer was offered that he might have grace given him to overcome this temptation and enable him to live a pure life. The brethren had no other charge against him, and as he went away, other prayers went up in his behalf. The next morning, at early dawn, he came in, saying that he had had a sad night, and felt more and more guilty; and he desired to be delivered from this besetting sin, that he might live a holy life and enjoy the blessing of God's approval. He wished us to forgive him, saying he had sought earnestly the forgiveness of God, and that by his grace helping him he hoped to resist more successfully hereafter. Of course we could not do otherwise than welcome him to the Lord's table, remembering the weakness of all, and that we are kept only by the power of God.

*Using the Language.* "Sabbath morning we called all the female members and talked with them personally, and then proceeded to the chapel, where about one hundred persons had gathered for service.

Baron H. conducted the services, but after the opening exercises, and a short exhortation, he asked me to speak. Not having any Turkish notes, and feeling my weakness in the language, I hesitated, but finally consented, and to my surprise spoke about twenty minutes; and then Baron H. said to me, 'Now the people can all understand you and you must administer the bread.' Having no manuscript, and it being considerably less than a year and a half since I began the study of the language, I hesitated again, but the temptation was too great, and I proceeded and did the best I could. Many of the brethren thanked me for the remarks, but I know there must have been many mistakes."

*Interesting Discussions.* "Yogonolook is the largest village in the Antioch field. It has also more natural mental ability and force of character, and has more stoutly and successfully resisted the truth, than any other village in this field. About three months ago we sent a helper to the place, who is not a preacher, but a pleasant, shrewd, intelligent business man, and who thus far has seemed to be just the man for the place. At one time he had gathered fifteen pupils; but while he was absent for a few weeks, taking his own daughters to the seminary, the Armenians opened a new school, and this being a novel thing, all but five went there; but now he hopes to get them all back again. The people looked very suspicious of us as we entered the village, and many a vile word was spoken concerning us from the gazing spectators, seventeen of whom I counted upon one roof, near the street. But we passed on, to all appearance totally indifferent. In the evening about forty men came in, and Baron H. preached from the text, 'Strait is the gate,' etc., during which I heard several complimentary expressions like these: 'May your hands prosper,' 'May your tongue be sound,' etc.

"After the service, we said that if any one had questions relating to the Scriptures, or to Protestantism, we should be happy to hear them, and if able would answer them, little thinking that we were undertaking a big job. No sooner had

the opportunity been given than they began to ask and to press, with great adroitness and vigor of mind, questions which greater theologians than myself have failed to answer, and others on which doctors have differed. Among the latter were the following, on which we had much pleasant discussion: 'Christ washed his disciples' feet, and said, so ought ye to wash one another's feet, and why do you not?' 'What means "eat my flesh?"' 'Can any be saved who do not come to what you call the Lord's Supper?' citing John vi. 53. 'Have you power to forgive sins?' citing John xx. 23. 'Is divorce right or wrong?' With such questions they kept us very busy in thought and word, till after the short hours of the morning had begun, and then were quite loath to separate. This was the most pleasant evening I have ever spent with this people, and one which I shall not forget.

*An Inquirer.* "Near the close of the night's conversation, a very bright-looking man, but a poor cripple, asked me if a man could be a Protestant without being a Christian? 'Why, my dear friend,' said I, 'there is a great difference between a Protestant and a Christian.' 'But if a man turns away from the Armenians, and attends Protestant worship, and sends his children to Protestant schools, and reads Protestant books, is he not a Christian?' 'He may be, but these things *alone* are no proof that he is,' said I, 'for I was born in a Protestant country, of Protestant parents, surrounded with none but Protestant influences, attended Protestant worship and Protestant schools, and read none but Protestant books, but lived eighteen years a Christless life, and it was only when the Holy Spirit breathed into this Protestant heart Christian life, that I became a Christian.' I saw the tears start in his large eyes as he inquired how these things could be. 'Well,' said I, 'simply hearing of a man does not constitute him your friend; and even if you become well acquainted with his character, it does not show that there is any friendship between you. No, it is not simply knowledge, but an agreeable intercourse that is necessary to beget friend-

ship. From my childhood I was taught the commandments of God, and had heard of Christ, the only way of salvation; but O this wicked heart — this hard, unsympathizing, ungrateful, unloving heart! Then, smiting upon his breast, he interrupted me, saying, 'That is just it. My heart is just like that — hard, hard, like a stone. For some time I have been reading and meditating upon the Bible, but I know that something *more* is necessary. O, for a new heart, a clean heart, a soft, loving heart, a heart which will be willing to do what God wishes, whether hard or easy.' After prayer was offered he went out. The next morning, as the warm rays of the sun were gently creeping over the snow-capped mountains, he came in to tell us that he had had a sad night, and that now his friends, wife and children had turned against him, and treated him despitefully. 'But it is not strange,' said he. 'The old heart hates God and all good Protestants. My heart once was just like theirs.' Poor man, thought I, being the son of a deceased priest, and being a cripple in body, your trials will be many. But He who is able to convert the heart is certainly able to keep it. Two others came this morning to have their names enrolled as Protestants."

excuse my long silence. For the last five months nearly all my strength has been given to *secular work*, and I have felt more like a secular agent than a missionary. Such an amount of such care, though in our present circumstances it could not well be avoided, is undesirable and unfortunate. The secular labor required in the proper working of a single district is not inconsiderable, but when this is multiplied by three, and the products increased by large additions from without, what can the missionary do but convert himself into the agent? Our present missionary force is not sufficient for the economical working of our mission field. We must have more men or give up a portion of the land already possessed. Our hearts are cheered by the arrival of Mr. and Mrs. Wells, and the prospect of the speedy coming of the Hardings, but still, for a year at least, there will be twelve districts to be cared for by six men, and if within that time none of our present number are obliged to withdraw from the unequal contest, we shall place it to the credit of the superintending and sustaining care and grace of God. But you must be weary of hearing of this subject, as we are of writing upon it; and I most sincerely hope that you may have no more occasion to hear nor we to write respecting it."

#### Mahratta Mission — Western India.

"PRESSED ABOVE MEASURE."

MR. BRUCE, of the Rahoori station, wrote December 17, from Panchegaw: "Many months have passed since I wrote you last, but they have been months burdened with physical weakness and abundant care. With three districts, eight churches, and thirty native helpers under my charge; with three weeks of painful helplessness from ophthalmia, and three children attacked successively by the same disease; with the written examination of the Normal School at Ahmednuggur, which from first to last required not less than three weeks; and with Brother Barker's things at Pimplus, to be brought to Ahmednuggur, packed and repacked, sold, and in various ways disposed of, my time has been so fully occupied that I am sure you will

#### AMONG OLD FRIENDS.

"We are now in tents for a few weeks. We have been to Khokar, and remained there ten days. This you know was our first station — our first Indian *home*. It was pleasant to return there, and meet the Christian and other friends, who were most cordial in welcoming us back again. At the meeting of the helpers from the different parts of the district, they presented an earnest request, amounting almost to a demand, that we should return to Khokar, and let the new 'Saheb' go to Rahoori. I asked them what they supposed the Rahoori people would say to that, and they immediately replied, 'We have the first claim. You were here before going there. We are the *lawful heirs*, and we are going to petition the mission to send you here to live.' It was pleasant to see that our labors here were appreci-



ated, and we were glad to witness their importunity. I do not think, however, that their petition will avail much towards changing our location."

#### THEN AND NOW.

Writing again from the same place, December 20, Mr. Bruce states: "We have been very much pleased with the manner of our reception by the people of this village, and we cannot help contrasting their conduct at this time with what it was ten or twelve years ago. No village with which I am acquainted made a more determined and persistent opposition to the preaching of the gospel, than this; and now, no villagers are more friendly and cordial in their treatment of us than these. I propose to present, in outline, two pictures: one, Panchegaw as it was twelve years ago, and the other, Panchegaw as we find it to-day.

"This village was an ancient centre of idolatry. Here were located five celebrated '*lings*,' or representations of Mahādev. Hence the name *Panchegaw*, which means 'The village of the five.' Here the people from the neighboring villages used to assemble to offer their worship and pay their vows. In short, the place, like ancient Athens, was 'wholly given to idolatry.' It is no wonder, then, that the people witnessed with alarm the first efforts to preach the gospel here, and that they met these efforts with the most bitter opposition.

"On one occasion, when a missionary came and pitched his tent under some trees near the temple of Mārūti, the people were greatly incensed, and endeavored to drive him away. They said, 'Why do you pitch your tent here? Our god will be defiled. Take it up and go, or we will complain of you to government.'" In going from his tent to the village the missionary passed by the temple, and the village patil (head man) being there, poured upon his head such a torrent of wicked and obscene abuse as only a Hindoo knows how to give. Happily the missionary was not acquainted with the *language of abuse*, and so the vile epithets fell harmlessly to the ground. He only knew that the man was 'terribly angry.'

The patil afterwards repeatedly sent his official summons to the missionary to appear before him, and then ordered him to leave the place. As this, however, was transcending his petty authority, no attention was paid to the order.

"On another occasion, when a missionary came and began to pitch his tent, the people turned out *en masse* and endeavored to prevent his doing so. He stood on the defensive, and his resolute manner probably saved him from suffering violence.

"At one time three missionaries came here together. There were two weddings in the village, and a large number of people were assembled, but the order was given that no one should listen to the preaching. The three, with a native catechist, went all through the village, but could not find a single person to listen to them. The place seemed as if deserted by all its inhabitants.

"There was a great commotion here, when Harkuba, the first convert, became a Christian. He was formerly a gasovi (religious teacher), was greatly honored by the people, and had a large number of disciples; but he forsook all for the despised name of Christian. The rage of the people knew no bounds, and though they were restrained from acts of outward violence, they cried out, 'Kill him.' 'Bury him.' 'Beat him.' 'If he had died it would have been better.' Old Harkuba says, 'I could not bear their ill treatment, and used to go a long way out into the jungle, and sit down and weep and pray to God.'

"But I gladly turn from this dark picture to the more pleasing one which we witness now. The opposition of the patil (as of others) has gradually worn away, and no one would suppose, from his hearty, cordial greeting of me the other night, that he was the same man who, years ago, tried to drive the missionaries away. 'It has been a long time since you came,' said he; and the tone of his voice was intended to indicate a wish that we would come oftener. We were talking about a new *chowdi* (rest house) and government school-house that had recently been built, when he, of his own accord, said that he was ready to give to the

church a piece of land on which to build a chapel. I went with him to see the place and found it as desirable a site as I could have chosen myself. The patil and villagers are not only ready to give this site, but are urging the church to build upon it.

"On Thursday evening, Pastor Kassanbhai, of Khokar, gave his kirtan, by invitation of the villagers. The new chowdi was given for the purpose, and was crowded with interested and attentive people. A hundred or more were obliged to sit upon the ground outside. The patil afterwards expressed the greatest satisfaction with the kirtan, and said, 'All the people, *even the Brahmins*, were pleased with it.'

The catechist who was formerly so despised and abused was everywhere treated with respect; and he afterwards told me that he was never so rejoiced in his life before. At the exhibition of the Magic Lantern, upwards of three hundred persons were assembled, and seldom have I had a more quiet and interested audience. They are very desirous that I should repeat the exhibition.

"I have given these incidents more in full because I think the change, so apparent here, is but a specimen of the work that is going on in many parts of India. There are not, perhaps, many places where the progress is so rapid or the change so marked. In some places, indeed, it may be said to have hardly begun. Still the people generally are coming to think more favorably of Christianity, and give a more respectful hearing to the preaching of the gospel. This is a result of missionary labor which cannot be shown in statistical tables. Those who look only at the number of churches, of converts, or of schools, connected with the different missions in India, do not fully comprehend the nature of our work. We have not yet passed the season of *preparatory* labor. So far as possible we aim at present results; we look for such results in the conversion of souls; but we believe that the future will disclose far greater effects of our labors than any which we are permitted to see now."

## Madura Mission — Southern India.

### THE RIGHT CLASS OF PUPILS WANTING.

THE following paragraphs from a letter of October 30, 1869, from Mr. Capron, respecting the girls' boarding-school, bring to view difficulties as well as encouragements, with both of which it is well that the supporters of missions should be familiar.

"I am disappointed to be detained from a tour to-day, because I was expecting to receive two young women to the church to-morrow, in the village of Séthúr. Both these young women were, until their recent marriage, pupils in our station school. One was the daughter of heathen parents, now deceased. She came to us at the age of twenty, and went as straight forward to the renunciation of heathenism and to conversion as we could hope of any person so ignorant of the truth. She is now married to a Christian young man, and will let her light shine in that house and village. Another young woman, still a member of the school, was admitted to the church in September, and we have hope of another — the one who was so sick a little more than a year ago.

"The school has been very useful, and Mrs. Capron's interest and labor in it are rewarded. It, however, begins to lack material. We have observed with much regret, that the supply of young women from fifteen to twenty years of age is being cut off, and that we can only keep the number good by taking in little girls of the age of ten or twelve years. It is the common misfortune of girls' schools in this country. These little girls, in order to come to the age when Divine truth may be expected so to affect their giddy minds as to result in conversion, must stay in the school five or six years, and after all they will be no more sure subjects of conversion than young women of sixteen or eighteen, coming for a stay of two years, and taking half of that time to learn to read. This, considering the value of souls, and what may be accomplished with money and Christian labor, is a comparatively unprofitable investment, being as only one to three when compared with the instruction of older pupils.

"This may seem to involve the presumption that harder hearts, and older in sin, are not thereby less susceptible to the influences of the Spirit. But there is something in the greater maturity of mind which more than counterbalances the greater hardness of heart. The older pupils better comprehend divine truth, and more quickly perceive the need of a change of heart. Their stormy spirits require a firmer nerve to control them, but the resulting submission tells far more on their character, and divine grace accomplishes a far more interesting and satisfactory work than years of training from a harmless but thoughtless childhood. Of course I am not speaking of education, but only of conversions. It remains to be seen what influence such young women will exert in their villages toward our great object, and whether three converted women, with less education, are not worth more than one woman educated out of her sphere. The answer is so sure that we would gladly exclude all girls till the age of fourteen, if older girls were to be had, and Mrs. Capron would, I am sure, feel that with twenty pupils from fourteen to eighteen years of age, her time was most satisfactorily occupied."

#### THE BIBLE IN INDIA.

Mr. Penfield, reporting in regard to Bible distribution in the Madura field, in December last, presents some statements of much interest.

"We have been much encouraged this year in our distribution of the Word of God. The accounts that come from the different portions of the district are uniformly hopeful, and show a growing appreciation of the sacred Scriptures on the part of the people. I subjoin a few extracts from letters lately received.

"Here and there you find a heathen man reading the Bible attentively. I cannot doubt that many of the hundreds of portions which have been sold about this center, for the past few years, are more or less read. Not long ago, an agent selling the Scriptures commended the Gospels to a heathen master, as far better than the wretched verses the children are accustomed to learn in the heathen schools.

The man looked at the Gospel, confessed that it was so, and bought enough for a class in his school. Subsequently, when the agent was in the village, he found the boys in a heathen school studying the Gospel. It was the school of the master who bought the books in the Bazaar.'

"As there is a colporter of the Madras Auxiliary Bible Society belonging to my field, my catechists do not sell many Scriptures. We cannot measure the amount of good produced by the different means employed for the enlightenment and evangelization of the people, but I have no doubt that this instrumentality is one of the most powerful that we use, and it becomes more and more important as the people become more educated. I find an increasing willingness among the people everywhere to purchase books.

"There is much interest in some parts of Madura in reading the Scriptures. One weaver family, at least the man and his son, are constant readers of the Bible, and the son, for several months, has attended our services in church. In the district I have met with several very interesting cases. One Bazaar man bought the book of Proverbs, and told his son to commit it to memory, as it contained instructions applicable to men in all situations. A pleader in the civil court, though still a heathen, while performing his morning puja, always reads a Psalm of David. His idea seems to be that there is some good in Hindooism and much in the Bible, and he wishes to avail himself of both.'

"The native pastor of the church at the West Gate in Madura, thus adds his testimony:—

"It will be interesting to know that almost all the highly educated men of Madura profess great respect for the sacred word. A respected Hindoo friend of mine, holding a very high office in the town, makes it a practice always to read a chapter or two before going to his office. There are dozens of wealthy natives who have the sacred word always with them, evidently regarding it as something more than a code of morals. When I have spoken to them about the "one thing needful," they have always been attentive and interested listeners.'



## MISSIONS OF OTHER SOCIETIES.

## STATISTICS OF PROTESTANT MISSIONS IN CHINA,

THE following tables of missions in China are from the "Chinese Recorder" of August, 1869. The "Recorder" states: "We have endeavored to make the statistics as complete as possible."

MISSIONARY SOCIETIES,  THEIR  STATIONS AND MISSIONS.	Ordained Missionaries.	Lay Missionaries.	Missionary Ladies.	Ordained Native Assistants.	Unordained Native Assistants.	Stations and Out-Stations.	Chapels.	Boys in Boarding-Schools.	Girls in Boarding-Schools.	Boys in Day Schools.	Girls in Day Schools.	Communicants.	Catechumens.	Benevolent Contributions.
<i>Peking.</i>														
London Missionary Society . .	1	1	2	-	4	6	3	2	10	10	7	120	16	\$15.00
Church Missionary Society . .	2	-	2	-	3	2	3	12	19	10	5	9	11	-
American Protestant Episcopal	1	-	1	-	-	-	-	-	-	-	-	-	-	-
American Presbyterian . . . .	2	-	1	-	1	1	2	-	-	13	-	10	-	-
American Board . . . . .	-	3	3	-	5	5	5	17	19	23	-	33	-	7.00
American Methodist Episcopal	2	-	2	-	-	-	-	-	-	-	-	-	-	-
American Woman's Union . .	-	-	3	-	-	-	-	-	-	-	-	-	-	-
Total at Peking . . . .	15	4	19	-	13	14	13	31	48	61	12	172	27	\$22.00
<i>Tientsin.</i>														
English Methodist, New Con. .	4	-	3	-	6	2	10	12	-	70	-	141	35	\$75.00
London . . . . .	2	-	2	-	5	3	2	2	-	3	-	35	60	61.00
American Board . . . . .	1	-	1	-	2	2	2	-	4	-	-	10	-	5.00
Total at Tientsin . . . .	7	-	6	-	13	7	14	14	4	73	-	186	95	\$141.00
<i>Chefoo.</i>														
English Baptist . . . . .	1	-	1	-	2	3	4	-	-	-	-	35	-	-
American Presbyterian . . . .	1	-	2	-	4	3	4	13	14	-	-	34	-	\$70.00
Nat. Bible Society of Scotland .	1	-	1	-	-	-	-	-	-	-	-	-	-	-
English United Methodist . . .	1	-	1	-	-	-	-	-	-	-	-	-	-	-
Total at Chefoo . . . .	4	-	5	-	6	6	8	13	14	-	-	69	-	\$70.00
<i>Tungchow.</i>														
American Presbyterian . . . .	3	-	5	-	5	6	4	25	11	-	-	51	-	\$50.00
American Southern Baptist . .	2	-	2	-	3	6	6	5	10	6	-	62	-	156.00
Total at Tungchow . . . .	5	-	7	-	8	12	10	30	21	6	-	113	-	\$206.00
<i>Shanghai.</i>														
London . . . . .	2	-	4	2	4	7	2	-	-	66	20	250	-	\$84.00
American Protestant Episcopal	1	-	2	-	-	-	-	-	-	-	-	-	-	-
American Southern Baptist . .	1	-	1	1	-	4	2	-	-	20	-	40	-	40.00
Amer. Southern Meth. Episcopal	2	-	2	-	-	-	-	-	-	-	-	-	-	-
American Presbyterian . . . .	2	2	2	1	2	2	4	28	24	7	-	62	16	160.00
Total at Shanghai . . . .	8	2	11	4	6	13	8	28	24	93	20	352	16	\$284.00
<i>Kinkiang.</i>														
American Methodist Episcopal .	1	-	1	-	-	2	2	-	-	10	-	4	3	-
<i>Hankow.</i>														
London . . . . .	3	1	3	-	4	3	4	-	-	115	10	162	-	\$85.00
English Wesleyan . . . . .	3	1	1	-	3	3	3	-	-	63	-	41	4	20.00
American Protestant Episcopal	1	-	1	-	-	1	1	-	-	20	-	4	1	-
Total at Hankow . . . .	7	2	4	1	7	7	8	-	-	198	10	207	5	\$105.00
<i>Ningpo and Hangchow.</i>														
American Baptist . . . . .	4	-	3	-	18	20	21	12	-	45	-	217	-	\$74.44
American Presbyterian . . . .	4	1	4	4	16	20	14	27	16	32	10	420	39	150.00
Independent Baptist . . . . .	1	1	1	-	4	5	4	-	30	10	-	93	-	20.00
Church . . . . .	4	-	2	-	17	11	9	14	10	-	-	200	15	80.00
English United Methodist . . .	2	-	2	-	4	2	1	-	-	24	24	27	-	-
American Southern Presbyterian	4	-	1	-	1	1	12	13	-	-	-	8	-	-
Total at Ningpo . . . .	19	2	13	4	60	59	50	65	69	111	34	965	54	\$324.44

## STATISTICS OF PROTESTANT MISSIONS IN CHINA.

(Continued.)

MISSIONARY SOCIETIES, THEIR STATIONS AND MISSIONS.	Ordained Missionaries.	Lay Missionaries.	Missionary Ladies.	Ordained Native Assistants.	Unordained Native Assistants.	Stations and Out-Stations.	Chapels.	Boys in Boarding-Schools.	Girls in Boarding-Schools.	Boys in Day Schools.	Girls in Day Schools.	Communicants.	Catechumens.	Benevolent Contributions.
<i>Foochow.</i>														
American Board . . . . .	4	-	5	-	21	18	18	14	20	136	-	111	40	\$106.20
American Methodist Episcopal Church . . . . .	3	-	2	-	50	32	32	17	32	115	-	574	224	250.00
	3	-	3	1	36	19	17	11	9	230	-	240	120	259.00
Total at Foochow . . . . .	10	-	10	1	107	69	67	42	61	481	-	925	384	\$606.20
<i>Amoy.</i>														
American Reformed . . . . .	3	-	2	2	16	9	8	-	-	70	10	409	-	\$807.54
London . . . . .	3	-	2	-	17	8	10	-	-	50	-	450	40	400.00
English Presbyterian . . . . .	4	-	3	-	19	15	10	-	-	43	-	412	426	523.00
Total at Amoy . . . . .	10	-	7	2	52	32	28	-	-	163	10	1271	466	\$1735.54
<i>Takao and Taiwan.</i>														
English Presbyterian . . . . .	1	1	2	-	5	4	3	-	-	-	-	18	35	\$38.00
<i>Swatow.</i>														
English Presbyterian . . . . .	3	1	2	-	10	13	13	-	-	20	-	141	25	-
American Baptist . . . . .	2	-	2	2	8	9	9	-	10	-	-	120	-	\$106.49
Total at Swatow . . . . .	5	1	4	2	18	22	22	-	10	20	-	261	25	\$106.49
<i>Hongkong.</i>														
London . . . . .	2	-	1	1	2	4	4	-	-	60	7	83	-	-
Basel . . . . .	5	-	5	-	6	10	10	46	69	60	-	298	70	\$500.00
Church . . . . .	2	-	1	-	1	1	1	-	-	-	-	9	-	-
Berlin Ladies . . . . .	1	-	3	-	1	-	1	-	22	-	-	10	-	-
Total at Hongkong . . . . .	10	-	9	2	9	15	16	46	91	120	7	460	70	\$500.00
<i>Canton.</i>														
London . . . . .	2	-	2	-	9	8	8	-	12	68	-	176	225	\$12.00
American Presbyterian . . . . .	2	1	3	-	6	2	5	6	-	96	29	33	-	-
American Southern Baptist . . . . .	1	-	-	-	8	4	4	-	-	-	-	122	-	57.31
English Wesleyan . . . . .	6	-	5	-	5	3	5	-	-	236	60	50	6	80.00
American United Presbyterian	2	-	-	-	1	1	1	-	-	25	-	2	1	-
Rhenish . . . . .	4	-	3	-	10	6	6	-	-	97	5	100	-	1.50
Berlin . . . . .	4	-	2	-	7	4	2	-	-	1700	15	200	-	-
Independent . . . . .	1	-	1	-	1	1	1	-	-	-	-	-	-	-
Total at Canton . . . . .	22	1	16	-	46	29	32	6	12	2222	109	683	232	\$150.81
<i>China Inland Mission.</i>														
	5	10	15	3	15	15	15	-	-	-	-	119	34	-

## RECAPITULATION BY STATIONS.

STATIONS.	Ordained Missionaries.	Lay Missionaries.	Missionary Ladies.	Ordained Native Assistants.	Unordained Native Assistants.	Stations and Out-Stations.	Chapels.	Boys in Boarding-Schools.	Girls in Boarding-Schools.	Boys in Day Schools.	Girls in Day Schools.	Communicants.	Catechumens.	Benevolent Contributions.
Peking	15	4	19	-	13	14	13	31	48	61	12	172	27	\$22.00
Tientsin	7	-	6	-	13	7	14	14	4	73	-	184	95	141.00
Chefoo	4	-	5	-	6	6	8	13	14	-	-	69	-	70.00
Tungchow	5	-	7	-	8	12	10	30	21	6	-	113	-	206.00
Shanghai	8	2	11	4	6	13	8	28	24	93	20	352	16	284.00
Kiukiang	1	-	1	-	-	2	2	-	-	10	-	4	3	-
Hankow	7	2	4	1	7	7	8	-	-	198	10	207	5	105.00
Ningpo and Hangchow	19	2	13	4	60	59	50	65	69	111	34	965	54	324.44
Foochow	10	-	10	1	107	69	67	42	61	481	-	925	384	606.20
Amoy	10	-	7	2	52	32	28	-	-	163	10	1271	466	1735.54
Takao and Taiwan	1	1	2	-	5	4	3	-	-	-	-	18	35	38.00
Swatow	5	1	4	2	13	22	22	-	10	20	-	261	25	106.19
Hongkong	10	-	9	2	9	15	16	46	91	120	7	400	70	500.00
Canton	22	1	16	0	46	29	32	6	12	2222	109	683	232	150.81
China Inland Mission	5	10	15	3	15	15	15	-	-	-	-	119	34	-
Total in China	129	23	129	19	365	306	296	276	354	3558	202	5743	1446	\$4289.48

## (ENGLISH) WESLEYAN METHODIST MISSION-ARY SOCIETY.

THE last Report of this society presents the following summary of its operations; a large proportion of which are in the West India Islands, the British possessions in North America, Australia, etc., in Ireland, and on the continent of Europe. It cannot be told what laborers, chapels, etc. are among pagans, or the unevangelized.

*Home Receipts.*

Mission House Donations, Subscriptions, etc.	£3,473	4	9
Home Districts, including England, Wales, Scotland, and Zetland	82,921	12	10
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,310	7	7
Juvenile Christmas and New Year's Offerings	9,303	19	7
Legacies	8,359	10	5
Special Contributions in behalf of Italy	484	11	10
Dividends on Property funded to secure Annuities	958	1	10
Interest on Centenary Grant	450	0	0
Lapsed Annuities	400	0	0

Total Home Receipts . . . £109,661 8 10

*Foreign Receipts.*

Affiliated Conferences and Mission Districts	32,722	8	5
Colonial Grants for Schools	3,865	10	5
Total Receipts	£146,249	7	8

*Payments.*

General Expenditure; including the cost of the Canton and Hankow Missions, and of the Mission in Italy	145,071	13	2
Grant toward the new mission premises in Paris	1,000	0	0
Making a total of	£146,071	13	2

## GENERAL SUMMARY.

I. Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.	
Central or Principal Stations, called Circuits	195
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained	1,695

Ministers and Assistant Missionaries, including eight Supernumeraries . . . . .	283
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc. . . . .	813
Unpaid Agents, as Sabbath-school Teachers, etc. . . . .	4,778
Full and accredited Church Members . . . . .	65,802
On trial for Church Membership . . . . .	5,903
Scholars, deducting for those who attend both the Day and Sabbath Schools . . . . .	51,930
Printing Establishments . . . . .	4

II. *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits . . . . .	504
Chapels and other Preaching Places . . . . .	4,342
Ministers and Assistant Missionaries, including forty-six Supernumeraries . . . . .	711
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc. . . . .	3,087
Unpaid Agents, as Sabbath-school Teachers, etc. . . . .	15,862
Full and accredited Church Members . . . . .	88,385
On trial for Church Membership . . . . .	10,001
Scholars, deducting for those who attend both the Day and Sabbath Schools . . . . .	122,791
Printing Establishments . . . . .	3

*Recapitulation.*

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world . . . . .	699
Chapels and other Preaching Places . . . . .	6,037
Ministers and Assistant Missionaries, including Fifty-four Supernumeraries . . . . .	994
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc. . . . .	3,900
Unpaid Agents, as Sabbath-school Teachers, etc. . . . .	20,640
Full and accredited Church Members . . . . .	154,187
On trial for Church Membership . . . . .	15,904
Scholars, deducting for those who attend both the Day and Sabbath Schools . . . . .	174,721
Printing Establishments . . . . .	7

A few extracts from the report respecting some of the fields of labor may be of interest.

† *India.* "This field for missions has been given to missionary Britain. Without any view to missions, Britain has fought and seized India; it has legislated and governed it; it has explored its antiquities and literature; and has driven widow-murder and infanticide, and other enormities, from the face of day. West-

ern literature and arts have been largely introduced by Britain, and kindly welcomed by Hindus. A new world rises under British influence; but it wants the Christian element, the true civilizing and regenerating power. This element the British Government cannot give. If given at all, it must be furnished by the living church of Christ, under the command and blessing of the Great Head of the church. Never was more attention paid to education in general, and especially to the training of a native ministry. Our missionaries are employed in the oversight of the native churches, in street and bazaar preaching, in teaching and superintending schools of various grades, in missionary itinerancy through the towns and villages, and in the preparation of books for the purposes of the missions. The actual number of church members is not the standard by which we must estimate the amount of their success. Public opinion has been to some extent affected by the publication of gospel truth. Idolatry is losing its grasp upon the population. Attempts are being made to reform Hinduism, to remove its grosser features, and to fashion it into a respectable and intellectual Deism; but the result of this effort to establish the morals of Christianity without Christ — ethics without the Gospel — has not been encouraging to its authors and supporters; it may help to destroy superstition, but leaves unsupplied the great need of humanity — the knowledge of God as revealed in his holy word."

*South Africa.* "The South African missions, within the Colonies of the *Cape* and *Natal*, and the *Dutch Republics*, employ 69 missionaries, and report 11,524 members, with 6,134 day school children. These missions are so mixed up with the mission to the colonial natives, and with the mission in *Kaffirland*, the *Bechuana Country*, and *Natal*, that their statistics cannot be separated. Few missions have been, on the whole, more satisfactory. More than one generation of patient toil has been rewarded by an extraordinary measure of success. The great revival of the last two years has resulted in extensive and permanent good. A native ministry has been raised up, and a native lit-



erature is in course of formation. Already several editions of the entire Scriptures in Kaffir have been circulated."

*West Indies.* "The mission to the West Indies, comprising *Jamaica, Honduras, the Bahamas, Hayti, British Guiana, and the Windward and Leeward Islands*, is by no means the least interesting of our fields of labour. Our missionaries are 90 in number, and report 41,600 members, an increase of 3,156, for which we thank God and take courage; and also 13,418 day scholars. Last year we rejoiced because we had to report only a decrease of 64 members, such had been the painful decline in our churches, occasioned, in a great measure, by years of distress and consequent dispersion of congregations and societies. The lowest point of temporal and spiritual retrogression has, we trust, been reached, and a reaction has already begun. We are thankful to record a revival of religion which has been going on during the past year in Demerara, and which has also, in some measure been realized in St. Vincent, Trinidad, and Antigua. . . . Next to America, this is our oldest mission. It is one which, in the days of slavery, took a deep hold on the sympathies of the Christian public. Our object, in reference to the future, is to raise up self-supporting churches, with a native pastorate. If, in past years, the state of society had permitted our educational efforts to keep pace with the evangelical zeal of our missionaries, this desirable end would have been much nearer its accomplishment."

*Canada.* "The Indian Missions in Canada are twenty in number, in each of which attempts are being made, with varying degrees of success, not only to Christianize these 'peeled and scattered' people, once the lords of the land, but also to train them to become settled agriculturists, or to engage in other avocations connected with civilized life. By a most heroic effort, our missionaries, within the life of one or two generations, have raised many of these Indians to the level of European civilization—the result of the cultivation and discipline of more than 1,500 years. That, in the contact of barbarism with our advanced civilization, its evils should too

frequently prove ruinous to the weaker party, ought not to be a matter of surprise. But some progress is being made. Many of the Indians are fair average farmers, and their religious susceptibility under Christian instruction, which was first made known to the world by the labours of Elliot and Brainard, is in our day evidenced by the success of our missionaries. At Muncey Town, Mount Elgin Industrial Institution has an average attendance of 50 scholars, and their progress in the various branches of learning is about the same as will be found in the best-conducted common school in Canada."



#### FREEWILL BAPTIST FOREIGN MISSIONARY SOCIETY.

The Freewill Baptists of America have a mission in Orissa, India. There are six male missionaries and seven females from America; five "ordained or licensed," and four "lay" native preachers; four churches, with 191 members; 53 additions by baptism last year, and 592 Sabbath-school scholars. The contributions of the churches "for missions," for the last year, were \$617.50. The home receipts of the Society, for the year ending with September, 1869, from "contributions, donations and bequests," including contributions from societies in New Brunswick (\$516.81), and Nova Scotia (\$135), were \$8,551.16. The Annual Report for 1869 states: "The report from India for the past year presents certain points of encouragement and progress, which show the gradual working of Christianity in the districts committed to our care.

"The Sabbath-school is reported as a very efficient means of grace in India, as it is everywhere else. Zenana work—that is, teaching the wives and mothers at their own homes, where alone they can be reached,—is laying the foundation for a radical improvement in the rising generation. The mothers reached and taught, must surely tell favorably upon the children, who will soon be the men and women of India and give character to society.

"Another interesting feature in the

mission, is the fact that converts and Christians are educated up to the gospel rule of beneficence, giving one tenth of their income statedly for religious and benevolent purposes. This has had a very happy influence upon their temporal affairs.

"Much good seed has been sown broadcast, through bazaar preaching, in all the past years. According to the promise, this must eventually bring forth a corresponding harvest, and the cold season labors are becoming more and more important. Another favorable feature is the sale of the books, instead of giving them away. They are more prized and more likely to be read than when they cost nothing. The price is very low, yet enough is charged to secure the good result aimed at. The press has been doing a good work, and its usefulness in the mission is important. There have been

497,800 pages printed during the past year, in four different languages."

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#### SIAM.

The persecution which had been commenced against the Christians at Chiang Mai, and the danger of missionaries of the Presbyterian Board there, were noticed in the Herald for March. More recent intelligence, up to October 31, shows that probably only two native Christians had been put to death; that the missionaries were still unmolested and probably need not fear for their lives; that the excitement had somewhat died away, and they had many visitors daily, though there was still much fear of the authorities; and while no one knew what would come next, there was reason to hope that the persecution would in the end, and soon, be overruled for the furtherance of the cause of truth.

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### WOMAN'S WORK.

#### LETTER FROM MISS SEYMOUR, OF HARPOOT.

This journal letter, from which only extracts can be given, was written to a relative in this country, but sent open to the Missionary House. It was written at different times and places, during a tour among villages of the Harpoot field, on which Misses Seymour and Warfield accompanied Mr. Barnum, doing missionary work among the women. It brings to view the dwellings, customs and habits of the people, the discomforts of traveling in Turkey, the kind of missionary labor needed, with some of the results, etc., etc. The company returned to Harpoot in December, after a journey on horseback of 140 miles, on which, Miss Seymour says, "goodness and mercy followed us every step of the way." It is thought best to omit, generally, the names of places and persons. In the introduction Miss Seymour states: "We were absent from Harpoot seventeen days, and I have seldom spent two weeks and a half more pleasantly, though we often stayed in stables, always sat on the floor (with the exception of one place), slept on the floor

and in our clothes, and last, not least, had some most undesirable little companions, of the baser sort. But we knew all these things beforehand, and if you make up your mind to anything, it does not come so hard. The work was delightful; the joy of telling of Jesus, quite overbalanced the discomforts. I felt, as never before, that everything is enjoyable when we are conscious of the presence of Jesus, and know that his dear hand is ordering all. Even the dark, cheerless rooms, and the stables, were often light round about us, because of his dear presence."

"November 25. We only came four hours from Harpoot to-day, to this village, where there is much opposition to the truth. Before we alighted, Mr. Barnum, after consulting with the preacher here, asked us if we would prefer to stay in a warm stable, or a cold room. We preferred the latter, and now we are seated on the floor in one corner of a sizable room, a small carpet being spread on the mud floor, and by the light of a candle, on a low stool, I am writing to you. I should hardly think there would be light



enough here in the day-time to see to read. The small holes for windows are near the top of the room, and have oiled paper pasted over them. Mr. B. is sitting on the floor near me, trying to persuade a man to buy a primer and learn to read. He has been talking to him for a long time. I have often been surprised at the tact and persistency with which these missionary brothers cling to one when they wish to persuade him to learn to read; but they say it is often a turning-point with a man, a crisis in his life.

"*Friday.* How I wish you could see our surroundings now. We are in a long stable in the house of the helper. His wife is a good woman. At one end, on a slightly raised place, we are sitting on the floor surrounded by filth, and enveloped in smoke. Ten cows are contentedly munching away near us, the fowls are gone to roost, and I have taken the precaution to put our straw hats out of the reach of a vivacious donkey, who has been up on the platform several times, and is evidently quite at home here. A low railing, about a foot and a half high, partly divides our premises from those of our brute friends. I could put out my hand now, without rising, and stroke a motherly old cow, looking at me with her large mild eyes. An old woman, the owner of the house, seems quite interested in us. She stands down among the cattle, and talks with us. Her son bought a primer, and I think his young wife would have been willing to learn to read if the old lady had not opposed it. She was afraid she would not work as well if she learned.

"*Monday morning.* We reached here Saturday afternoon, and came to the house of the preacher. I do not know that I ever felt so interested in the people and the Sabbath services as yesterday. The men of this place go to Constantinople a great deal, and become more civilized and at the same time more worldly, while the women, always staying at home, are greatly inferior in their manners to the men. Mr. B. says a Frank woman was probably never in this place before, unless it may have been in the time of the crusades. The women flocked in Sat-

urday evening to see us, and though we tried to interest them in spiritual things, seemed very trifling. Only two or three women in the whole community can read. One, when I first spoke with her on Saturday evening, said she could not learn to read, she had six children, and had no time. She was a fine looking, interesting woman. I talked with her a great deal, but did not know that I made much impression; yet the next day, Sunday, I had the morning meeting with the women, and the first intimation I had of this woman's presence, was when I was speaking to them about God's word, and urging them to learn to read it. She broke out in about these words: 'I think it will be a great shame to us if we don't learn to read our own language. These teachers have left their own land and all their friends to do us good. They have not only been obliged to learn to *read* our language, but to *speak* it, and it will indeed be a shame to us if we are so lazy we won't read our own language.' This woman followed us home from meeting, stayed with us till dark, went home and nursed her baby, and then spent the evening with us. Her husband was quite delighted at his wife's enthusiasm about learning. He said, — as if the two had planned it at home, — 'When my wife weans her baby, she is going down to Harpoot, to your seminary.' Several women kept by us Saturday evening, all day yesterday, and have come this morning to see us off. The preacher's wife said, 'Never have my eyes seen anything like this — these careless women expressing a desire to learn to read!'

"*Wednesday.* Again in the house of one of our pupils. Her husband is the preacher here. From this village also the men go to the large cities, although it is a month's journey from here. A man who has been to Constantinople several times is now talking with Mr. Barnum. He says, 'Our wives are so coarse and vulgar, we don't care much about being separated so long from them'; and the man beside him says, 'Yes, their skulls are thick.' Yesterday went to a village fifteen minutes from here, where the var-tabed had laid a curse upon every one

who should have anything to say or do with our preacher or his family. So no one comes to see them, or speaks to them; but one man, who wishes his son to be educated, and says he can get no training in his own village, wants to send him to Harpoot, and so invited us to his house. And such a storm as we raised! The man was not afraid of the curse of the priest, but his wife would not speak to us, and stormed around, and raved at us. She said she would rather her son should die, than that he should go to our school. I must say I was quite shocked at her passion; but Mr. B. talked as coolly and kindly to her as if she had been all smiles. The man made coffee for us himself, and told his wife her conduct would be a damage to her, which, Mr. B. said, meant that he would give her a sound drubbing after we had gone. A Protestant in Harpoot told us that before he and his wife became persuaded of the truth, their house was like a hell; they had no love for each other, and quarreled all the time; 'but now,' he says, 'we live in peace, and even-ings we sing hymns together.'

"*Thursday morning.* In this village we stay with one of our pupils, whose husband is the preacher here. Her daughter also is one of our pupils, — a bright girl of fourteen. There is not a real Protestant in the place, much to the grief of the good preacher, whose native village it is. Our coming was unexpected, but the girl's hair was smooth and nicely braided, which is a very uncommon sight in this land. I expressed my pleasure to her that she was setting so good an example to the women and girls. 'O, Miss Seymour,' she said, with delight in her eyes, 'I comb it every day.' And the mother, who, the missionary ladies say, resembled a Hottentot in her manners and appearance when she first came to Harpoot to school, was very noticeable last evening, among the women who came in to see us, from her dignified manner, and the softened expression of her face.

"We went to call at a house this morning where were five or six women beating cotton, preparing it for rolls. They stopped a few moments, while we sang, 'A few more years shall roll,' in Armeni-

an, and then I read and spoke to them. Sometimes I can realize that I am speaking to deathless souls. This morning it seemed as if all my heart went out for the Spirit's blessing on my poor words. Sometimes the women seem much impressed, but perhaps shortly after, they are all engrossed with our clothes. We have learned not to be much disconcerted if, while we are speaking to them of spiritual things, they break out with, 'Why did you not get married?' 'Do you think it is a sin to be married?' Or, 'Is this the way they dress in your country?' They have no thought of being rude to us, but they know no better. We have been most agreeably surprised, while on this journey, by little gifts from those whom we supposed were opposed to us. They bring us an apple or a pomegranate, or a kind of paste made from grapes, resembling jujube paste. God has certainly opened the hearts of these women to receive us with love, for which we praise him.

"At my first coming to Turkey, I used to feel somewhat delicate about asking a woman if she knew how to read; it seemed as if she must resent such a question. But I have got bravely over that feeling now. We try with all our powers of persuasion to induce them to learn. They often excuse themselves by saying, 'I have five, six, or seven children, and I have no time'; or, 'My brain is thick.' It certainly does look very formidable to them, with a house full of children and hands full of work, to begin to read. We tell them of an old man in Harpoot, whom Miss W. and I loved while he lived, and mourn for now that he is dead, who learned to read when he was seventy-five years of age, and whose Bible and Hymn-book had been his constant companions for fifteen years.

"*Tuesday.* I had quite an escape today. My horse stumbled and fell, and I went over his head. Much of the time we ride on the sides of mountains or rocks, where a fall from a horse would send one down hundreds of feet. But He gave his angels charge concerning me.

"*Thursday.* Had a precious meeting with about twenty women and girls last

night. I talked to them of heaven, and while I spoke my own heart was filled with joy at the thought of its blessedness. I told them of the preparation necessary, and of Jesus the Way. I asked them, before they should lay their heads on their pillows, to consecrate themselves to this blessed Saviour. Then we sang hymns about heaven,—many of our sweetest hymns are translated into Armenian. Heaven seemed very near, and it was easy to talk to them. They listened most attentively. O, shall we meet any in that blessed place brought there as the result of these visits of ours on this journey? We try to sow the good seed with faith and prayer. It is often a great comfort that, though we are weak, it is the invincible and mighty truth of God that we read and speak.

"*Saturday.* I can't write much this morning, for home, sweet home, is in prospect to-day. I have not become so demoralized but that the thought of the warm welcome awaiting us, the comfortable home, the clean beds, and sweet air, seem most attractive. Still, I have been glad all the way that we came, and shall gladly embrace another opportunity to visit the villages. Mr. B. has been untiring in thoughtfulness and kindness, and we could not find it in our hearts to be sick or discontented while he has taken such good care of us."

#### RECEIPTS OF "WOMAN'S BOARD OF MISSIONS,"

FEBRUARY, 1870.

Mrs. Homer Bartlett, *Treasurer.*

##### MAINE.

*Bangor.* A Friend. "W. S. D.," \$5 00

##### NEW HAMPSHIRE.

*Bedford.* Ladies of Pres. church, to const. Mrs. Charles Gage L. M. 29 20  
*Conway, North.* Mrs. E. Merrill, in part to const. Mrs. S. N. Eastman L. M. 10 00—39 20

##### VERMONT.

*Cambridge.* Mrs. Mary C. Turner, add'l, towards L. M. 5 00  
*Greensboro.* Mrs. A. W. Wild, subscriber, 1 00  
*Rutland.* By L. S. Flack, *Treasurer*, 5 00  
*Wallingford.* Mrs. Aldace Walker, to const. herself L. M. \$25; Mrs. But-  
 ton and Mrs. Marsh, \$1 each; 27 00—33 00

##### MASSACHUSETTS.

*Brimfield.* Mrs. C. M. Hyde, \$5,  
 Miss E. B. Knight, \$5, Mrs. T. W.

Knight, \$15, total, to const. Mrs. Ther-  
 za Knight L. M. 25 00

*Boston.* Ladies' Miss'y Soc., by Mrs.  
 Hooker, *Treasurer*, to const. Mrs. Hi-  
 ram Bingham L. M., \$25, Mrs. L. E.  
 Caswell, \$5, Mrs. Dr. Morland, \$5, Es-  
 sex st. church, by Mrs. Charles Scud-  
 der, a friend, \$2, Miss Holland, \$5,  
 Miss Newman, to const. Miss Adams  
 L. M., \$25, Mount Vernon church, from  
 Mrs. Daniel Safford, to const. Mrs. Helen  
 A. Safford, N. Y., L. M., \$25, Mrs. Colt,  
 Collector, from Mrs. J. G. Tappan, \$5,  
 Mrs. Holbrook, Mrs. Foster, Mrs. Price,  
 Mrs. Kimball, Mrs. Nazro, Mrs. Hazel-  
 ton, \$1 each, 103 00

*Boston Highland's.* Eliot church,  
 s. s. class, "Little Sowers," 5 00

*Chelsea.* Broadway church, by Mrs.  
 Edwin Carr, \$80.50, Chestnut st.  
 church, five annual subscribers, \$5.00 85 50

*Dedham.* Ladies of 1st Cong. ch.,  
 for 1869, add'l, 20 00

*Dorchester Aux.* By E. H. Preston,  
*Treasurer*, from subscribers, \$110.02,  
 Mrs. James H. Means, to const. herself  
 L. M., \$25, Mrs. William Wales and  
 Mrs. Eliza Clapp, to const. themselves  
 L. M's, \$50, Mrs. Elbridge Torrey, to  
 const. Mrs. James C. Sharp L. M., \$25,  
 Miss E. C. Shaw, to const. Mrs. Henry  
 E. Mann L. M. \$25, Mrs. Henry Smith,  
 to const. herself L. M., \$25, 260 02

*Davensport.* Miss E. P. Putnam, an-  
 nual subscriber, 10 00

*Ipswich.* South Parish church, s. s.  
 class of girls, 2 50

*Medford.* Dea. Galen James (2d con-  
 tribution, 1870), to const. Mrs. Han-  
 nah James and Miss Louisa Stinchfield  
 L. M's. 50 00

*Newton.* Mrs. D. B. Jewett, to con-  
 stitute herself L. M., \$25, Mrs. Trow-  
 bridge and Mrs. Jenison, \$1 each, 27 00

*Plymouth.* Miss Mary A. B. Dyer, 10 00

*Southbridge.* Mrs. S. Marsh, 1 00

*Stoneham.* By Mrs. L. R. Vinton,  
 "A Friend," \$5, Miss A. Richardson,  
 \$1, 6 00

*Townsend Harbor Aux.* By Mrs.  
 Lucy Proctor, from Mrs. Mary A. Ber-  
 ham, \$20, the Society contributing \$5,  
 to const. her L. M.,—total sent, 37 00

*Ware Aux.* By Mrs. William Hyde,  
 "S. R. S.," to const. Mrs. William S.  
 Hyde L. M., \$25, Mrs. Perkins, Mrs.  
 and Miss Cummings, Mrs. L. Chapin,  
 Miss Hitchcock, Mrs. Lane, Mrs. Field,  
 Mrs. Tuttle, Mrs. Demond, Mrs. Wins-  
 low, Mrs. Walker, \$1 each, 36 00

*Worcester.* By G. E. Gladwin's s. s.  
 class of seven young ladies, Central  
 church, to support "Martha," of Oroo-  
 miab, 40 00

*Winchendon.* Ladies of North Win-  
 chendon Cong. ch., to const. Mrs. Da-  
 vis Foster L. M., \$25, O. Mason, to  
 const. his wife, Mrs. C. A. S. Mason,  
 L. M., \$25, Mrs. M. D. Butler, to const.  
 Miss Clara H. Dole L. M., \$25; total, 75 00—793 02

##### RHODE ISLAND.

*Providence.* Mrs. H. P. Hoppin, 10 00

##### CONNECTICUT.

*New Haven.* "Unknown." By Rev.  
 F. T. Perkins, to const. Miss E. C. Prud-  
 der and Miss Anna Bradley L. M's. 50 00

*Farmington.* Pupils of Miss Por-  
 ter's school, a donation to Miss Mary  
 Porter, China, 75 00

*Thompson.* "C.," 2 00—127 00

##### NEW YORK.

*Watertown.* Mrs. James R. Bates, to  
 const. her niece, Miss Mary S. Boul-  
 t, L. M., \$25, two annual subscriptions of  
 \$1 each, Miss P. F. Hubbard, \$2.50,  
 Mrs. R. Lansing, \$1, 30 50



## NEW JERSEY.

Jersey City. Mrs. G. B. Wilcox, 9 00

## PENNSYLVANIA.

Philadelphia. "C. A. L.," monthly subscription, \$25, Mrs. A. P. Goodell, \$1, 26 00

Total of subscriptions and donations, \$1,077 72  
For Quarterlies, 236 50

Total, \$1,314 22

Porter's school, Peking, China, and to const. Mrs. Adeline L. Potter L. M. 81 00—181 00

## MICHIGAN.

Detroit. 2d Cong. ch., a lady, for support of pupil in Female Seminary, Oromolah, and to const. Miss Jennie Dean, Oromolah, L. M., \$28, Woman's Board of Foreign Missions, for quarter's salary of Mrs. Coffing, \$100, 128 00

Jackson. Woman's Miss'y Society (of wh. from a friend, to const. Mrs. Mary S. Kassick, Jackson, L. M.), \$25, 100 00—228 00

## WISCONSIN.

Bloomington. Woman's Miss'y Society, auxiliary, 12 00  
Geneva. Ladies' Miss'y Society, 6 78  
Holland. Woman's Miss'y Society, 5 00—23 78

## IOWA.

Cedar Rapids. Woman's Miss'y Society, 25 00  
Davenport. Ladies' Mission Circle of German Cong. church, 2 00  
Fairfield. Woman's Miss'y Society, 20 00  
Toledo. Woman's Miss'y Society, with previous contributions, to const. Mrs. Mary C. Dexter L. M. 18 50  
Denmark. Woman's Miss'y Society, 18 00—78 50

## MISSOURI.

Kidder. Woman's Miss'y Society, 5 00

## OHIO.

Belpre. Woman's Miss'y Society, auxiliary, 12 00  
528 28

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR,

FROM JANUARY 31st TO FEBRUARY 28th, 1870.

Mrs. J. V. Farwell, Chicago, Treasurer.

## ILLINOIS.

Chicago. Young Ladies' Mission Circle of 1st Pres. church, for support of Bible-reader under Mrs. Atchison, and to const. Mrs. Z. M. Humphrey, Philadelphia, Penn., L. M. 25 00

Evanston. Woman's Miss'y Society (of wh. \$25 to const. Mrs. A. H. Hoge L. M., and 8.29 from s. s.), 40 00

Payson. Miss Elizabeth Scarborough, to const. herself L. M., \$25, Woman's Miss'y Society, add'l, \$1, with prev. contributions, to const. Mrs. R. F. Shinn and Miss Ann Prince L. M's, 26 00

Rockford. Ladies' Miss'y Society, of wh. \$40 (in gold) for support of Faith Sanford, a pupil in Miss Mary

## MISCELLANY.

## SOURCE OF THE TIGRIS—THE BELSHAZZAR INSCRIPTION.

THE following extract from a letter from Rev. H. N. Barnum, of Harpoot, Eastern Turkey, is of much geographical and historic interest. The letter is dated November 16, 1869. Messrs. Wheeler and Barnum had been visiting out-stations in the mountain region east of Harpoot, going as far east as Hazro, on the south side of the Taurus range. From that place they turned homeward, again crossing the mountains, and Mr. Barnum writes:—

"When we reached the east branch of the river Tigris, on our return, we turned a little out of the way to see the inscription of Belshazzar. This is commonly called the source of the Tigris. It is a very wild place. The river, which here is not more than ten or twelve feet wide—and where it is smooth, about a foot deep—flows out of a great cavern, directly under the mountain. Our guide, who seemed to be perfectly familiar with

all the intricacies of all the roads and by-paths of the 120 miles through which he escorted us, did not happen to know just where the inscription was; so after clambering around among the rocks for about an hour, the sun set, and we decided to go up the side of the mountain to a little Koordish village, for the night, and return again in the morning. In coming down to the river at daybreak in the morning, we came across the foundations of an ancient fortification, of which no one has ever given any account, that we know of. We traced the wall,—which was about three feet thick, with the bases of towers visible here and there, ten or twelve feet square,—and found it to be about half a mile in extent, and to enclose some eight or ten acres. The wall extended up the side of the mountain to the top, and there we found an artificial cistern cut in the rock; and near by, stairs cut in the face of the rock for two or three hundred feet, and then a doorway leading to two subterranean passages,

which were cut out of the solid limestone, leading down to the cavern through which the river flows. Just where the river pours out from under the mountain, and upon the face of the rock, about fifteen feet above the bed of the stream, is the inscription, which reads,—as copied by Mr. Taylor, the English consul, and translated by Col. Rawlinson, a few years ago,—‘This is the third time that I, Belshazzar, King of Assyria, have conquered this region.’

“It had always been an enigma to me, why Belshazzar should make an inscription here, in this out of the way place, among the Taurus Mountains; but now it was perfectly clear. A few rods below is the road to Erzroom, which must have been the thoroughfare from Nineveh, Babylon, and Mesopotamia, to Northern Armenia, and this was one of the chief strongholds of the Armenians. In capturing this fortification, Belshazzar had in fact conquered the region; and what more fitting place than this to make the record—right by the fortification itself. By the side of the inscription is carved the figure of a man, in Babylonian costume, with a staff in his left hand, and his right hand pointing to the writing,—which is of course in the cuneiform character.

“We had been told repeatedly that the river had no other visible source than this, but we noticed that it had the appearance of being subject to great expansion, which we could not explain upon the theory that its source was under the mountain. On inquiring of the Koord whom we brought from the village in the morning, to show us the inscription, he said that the stream existed the other side of the mountain too, and we asked him to take us to the place, which he did. We found that the river flows directly under the mountain, a distance of about one third of a mile. The cavern in which it flows is about 100 feet high and 60 feet wide, on the upper side, where the river enters the mountain, and is far grander than the arch of any cathedral. We followed the stream into the mountain about 200 feet, as it goes leaping and dashing among the great rocks that have fallen into it from above.

“We also found two large caverns in the side of the mountain. One of these was wide and open, and had the foundation of a strong wall across the entrance, laid in lime cement, four and a half feet thick, and had evidently been used for a garrison or a storehouse, or perhaps for both. The other cave has a small orifice. The Koords said that it had been explored about ten or twelve miles without finding the limit, and that there was an artificial cistern a mile and a half in, supplied with water dropping from above, and another three miles in.

“The four hours which we spent there were only too short, although we had intended to remain but a few minutes. Not often do so much of grandeur, romance, and historical interest centre in one spot. Possibly we may continue our explorations at some future time. That whole region has often been the battleground of nations, and has passed successively from one dominion to another. The Lord Jesus has now set up his standard, and I do not doubt that ere long he will subdue the land to himself, and maintain his authority till time shall be no more. Then shall the people have rest.”



#### CHANGES ON THE SHORE OF PUNA, HAWAII.

MR. COAN wrote from Hilo, in August last:—

“From the volcano, I descended some 4000 feet, to the southern shore of Puna, a distance of about seventeen miles. On this rocky shore I used to collect from 500 to 1000 people; but death and removals to other parts reduced the population from year to year, until the great earthquake of April 2, 1868, sunk the coast six or seven feet, destroyed the salt-vats, submerged one of the villages, and so frightened the people that only about fifty can now be collected at this station. Their sea-wall is now so low—about eighteen feet—that flood-tides break over the cliffs.

“From Kealakono, near the most western village in Puna, I traveled in an easterly direction, along a surf-beaten shore, and over fields of lava, to Kala-

pana, a distance of about sixteen miles. On the way I marked the changes which had occurred in the coast-line since the great subsidence of April 2, 1868. On the 25th of July last, the sea rose to the height of 25 feet along this southern shore of Puna, dashing with great fury against the mural cliffs, and at all points where the sea-wall was lower than this figure, rushing inland from 100 to 2,000 feet, carrying with it great boulders and massive angular rocks, torn from the cliffs by the force of the waves. Several houses which had not been reached by the earthquake waves of April, 1868, were swept away by this flood, and their debris scattered in wild confusion far inland.

"At Kalapana, the strong barrier of sand, shingle, boulders, and massive blocks of basalt has been pierced in two places, opening free channels for the sea, through which the tides ebb and flow, covering an area of many acres on the Kalapana plains. The old stone church, of about 25 years, and which once stood on a grass plot about 200 feet from the shore-line, is now buried deep in sand and shingle, and every flood-tide rolls entirely over and beyond it. Passing on to the north-east, the same disturbances are seen, until you reach the east cape of the island, at Kapoho. In many places the sea surmounted cliffs of solid lava, 20 to 25 feet high, and rushing a thousand feet inland, destroyed from 1,000 to 2,000 feet of road, on a line never reached by the sea before.

At the same time an electrical storm occurred, and several hundreds of large mullets were killed in the Green Lake (Wai-a-Pele), in the crater at Kapoho.

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#### CHRISTIAN LYRICS IN TAMIL.

MR. WASHBURN, of the Madura mission, in a letter written in August last, makes very interesting statements respecting the introduction of devotional lyrics—"hymns and spiritual songs"—among the Tamil people. He writes: "For a little more than a year, I have had in hand two volumes of the Tamil lyrics, a larger and an abridged compilation; both of which are now passing through

the press. So popular have the lyrics now become, that these two editions will contain 4,800 copies. These lyrics, I perhaps ought to say, are not the reproduction in Tamil of our English hymns in English meters, but what we believe is better for the people, Christian devotional songs by native poets, in accordance with the genius and meters of Tamil poetry. They are also sung to the tunes which have been used for ages in their high dramatic performances, and in the most devout worship of the gods. These are by no means rude and unartistic. India, which cultivated the drama as highly as Greece, was more successful than Greece in the cultivation of music, and has left a considerable body of scientific and artistic literature in this department to these later ages. With the Hindus, tune-writing is now a lost art; no new tunes have been written for centuries; but the tunes of the best periods still exist, and it is for these our songs are composed. Some of the music is, of course, by its association, degraded beyond redemption to any good or religious purpose. But happily this is not the case with most of it; and rigid caste barriers, so to speak, divide off the tunes class from class, according to the purpose for which they are used, so preserving the better classes of tunes inviolate.

"Sixteen years ago, Mr. Webb introduced these songs and tunes into our Christian worship. Like every innovation, they had their battle to fight. There was a vast body of long meters, short meters, sixes and sevens, etc., etc., and not a little preference for European hymns in European meters to be driven from the field before the lyrics could make a place for themselves. But they had this marked advantage, that the people liked them, and would learn them and sing them correctly, and that they were truly indigenous, and of the genius of the language and the people. Within these sixteen years they have made their way into all the Tamil missions; three editions of the larger volume and four compilations of smaller volumes have been published; and the people, from taking no interest in the service of song in the house of the



Lord, have become a singing people. The first volume of lyrics, as might have been expected, was very narrow in the scope of subject treated of, and some of the songs were quite unsatisfactory. But sixteen years have produced a good body of Christian song, and I think I do not go beyond the truth in saying that some of the lyrics are equal to our best English hymns."

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#### AN HAWAIIAN HOTEL.

MR. COAN, of Hilo, Hawaii, after a tour of Puna, during which he spent a Sabbath at the great volcano, writes respecting the "Volcano Hotel," kept by a native, as follows: "The hotel is capable of lodging fifteen or twenty visitors, is well kept, and furnishes a good table, with an abundant supply of beef, pork, mutton, fowl, eggs, milk, butter, bread, cake, pastry, canned-meats, Irish and sweet potatoes, kale, Hawaiian whortleberries, strawberries for about three months, with various other edibles, and occasionally a wild goose from the mountains.

"The keeper of the hotel is a European, the cook a Chinaman, and the servants Hawaiians. The parlor is furnished with a good open fire-place of brick, and in this a glowing fire is kept most of the time, even in midsummer, so cold is the atmosphere at this station. In front of the house, and in full view, is the vast crater of Kilauea, near 1000 feet deep and three miles in diameter, with its fiery lakes and puffing furnaces; while upon all the surrounding banks, and all around the Volcano House, uncounted puffs of steam are rising from numerous holes, and pits, and fissures. Notwithstanding all these fires, and these constant jets of hot gases and steam, the atmosphere is cold, and a roaring fire in-doors is usually quite grateful."

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#### A GOOD BEGINNING.

THE following letter to the treasurer is from Washington Territory. It tells its own story.

"DEAR SIR: Please find enclosed postal

order for the sum of fifty-five dollars, our first contribution, as a church and congregation, to the missionary cause. We have been proceeding upon a plan different from most of our western churches, that of meeting all our own expenses from the first. We have built two meeting-houses, — the first having been burned, — have aided largely to build Whitman Seminary, and have supported our minister, with no aid for any of these objects from abroad. Under such circumstances I have not thought best to call upon our people to aid the foreign work; but this year I thought we might safely and justly 'abound more and more'; and last Sabbath evening, for the first time, I presented the cause, — aided by your old missionary, Rev. C. Eells, — and took up a collection, resulting in the inclosed amount. I wish it was much more, but perhaps it should not be despised as a beginning from a small congregation, many of whom know but little of the grand missionary work."

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#### BIBLIOGRAPHICAL.

##### GRAY'S HISTORY OF OREGON.

The Missionary Herald for October, 1869, contained an account of certain proceedings of the Congregational Association of Oregon, bearing upon the death of Dr. and Mrs. Whitman, in 1847. A committee of the Association expressed its belief, "from evidence clear and sufficient to them, that the Roman Catholic priests did themselves instigate violence to the mission, resulting in the massacre." This volume of Mr. Gray throws additional light upon that terrible tragedy; for while it is called "a History of Oregon, 1792-1849, drawn from personal observation and authentic information," it dwells at length upon the efforts of Dr. Whitman to save the country beyond the Rocky Mountains for the United States, as also upon the series of events which had such a melancholy connection with the loss of his life. The amount of evidence which is adduced by the writer, in support of the opinion advanced by the

committee of the Oregon Association, is surprising and saddening.

But there are two allegations in this History which require a word of comment. It is said (1) that after Dr. Whitman had obtained a promise from President Tyler that the treaty which was about to cede Oregon to Great Britain should be deferred, he visited Boston, where "the Board received him coldly, and rebuked him for his presence before them," etc. As the Board was not in session in April, 1843, the charge must be understood as applying to the Prudential Committee. Three persons, however, who were present when Dr. Whitman was invited to meet this body—the only persons then present who are now connected therewith,—are able to testify in regard to his reception, and they do not hesitate to pronounce the statement unfounded and unjust. On the same day, Dr. Whitman had a private interview with Rev. David Greene, then the Indian Secretary of the Board, of which, however, there was no witness. But no one who enjoyed the privilege of an acquaintance with that rare specimen of Christian manliness, will believe him to have been guilty of any official discourtesy or impropriety; and it is distinctly remembered that his bearing toward Dr. Whitman in the Committee-room was eminently kind and considerate.

It is charged by implication (2) that the Board did not recognize, prior to 1866, the important service which Dr. Whitman rendered to his country. But the Board was apprised of this service, for the first time, at the annual meeting at Pittsfield.

The Prudential Committee did not fully understand the case at a much earlier date. Mr. Greene never knew, during his official connection with the Board, the nature of Dr. Whitman's interview with Mr. Tyler and Mr. Webster. The present Home Secretary, having received the outline of the story from Dr. Atkinson, of Portland, Oregon, wrote February 22, 1866, to Rev. C. Eells, a member of the Oregon Mission in 1843, for an authentic statement of the facts, and his reply, dated May 28, 1866, was submitted to the Board at its next annual meeting.

#### DEATH.

At Saratoga, N. Y. February 12, Mrs. Sarah A. wife of Rev. Joseph Scudder, of the Arcot mission of the Reformed (Dutch) Board. Mrs. Scudder went to India with her husband, in 1853, in connection with the American Board, which connection continued until the Reformed Church commenced its independent missionary work, in 1857.

At Erzroom, Turkey, February 2d, Jennie Chapin, daughter of Rev. M. P. and Mrs. Nellie Parmalee, of the Eastern Turkey mission, aged 4 years, 4 months, and 18 days.

#### EMBARKATION.

Rev. Henry Blodget and wife, of the North China mission, and Miss Naomi Diamant, of Cedarville, N. J., going to join the same mission, sailed from San Francisco for China, February 1.

### DONATIONS RECEIVED IN FEBRUARY.

MAINE.		
Cumberland county.		Penobscot co. Aux. Soc. E. F. Duren,
South Freeport, Cong. ch. and so.		Tr.
m. c.	9 50	Bangor, 1st Cong. ch. and so. 23 85
Westbrook, 2d Cong. ch. and so.	60 00—69 50	Somerset county.
Franklin county, Aux. Soc. Rev. I.		Norridgewock, Cong. ch. and so. m. c. 15 75
Rogers, Tr.		Union Conf. of Churches.
Farmington, Cong. ch. and so. m. c.	12 00	Fryeburg, Cong. ch. and so. 44 00
Kennebec county.		York county.
Waterville, Cong. ch. and so.	13 50	Biddeford, Pavilion Cong. ch. and so.,
Lincoln county.		annual coll. 71 00
Bath, Winter st. Cong. ch. and so.	341 77	
		591 37

## NEW HAMPSHIRE.

Coos county.	
Gorham, Cong. ch. and so.	6 35
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Nashua, Pearl st. Cong. ch. and so.	10 16
Merrimack county Aux. Soc.	
Concord, 1st Cong. ch. and so., in part (of wh. from Mrs. Sarah E. Hamilton, 20), to const. WILLIAM G. CARTER, II. M., 170.38; South Cong. ch. and so. (of wh. m. c. 10.40), 81.25;	251 63
Pittsfield, Cong. ch. and so. m. c.	12 00—263 63
Rockingham county.	
Rye, Cong. ch. and so., annual coll.	38 70
Strafford county.	
Durham, Cong. ch. and so.	158 25
West Milton, Friends, by Rev. T. S. Burnell,	2 33—160 58
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Cornish, Cong. ch. and so.	27 00

506 42

## VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.	
Middlebury, Cong. ch. and so., Gents,	68 21
New Haven, E. H. Hoyt,	2 00
Ripton, Cong.	10 00—80 21
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Hardwick, Mrs. Lewis H. Delano, to const. JULIA A. WARNER, II. M.	100 00
St. Johnsbury, North Cong. ch. and so. 33.22; "Friends of Missions," 300;	333 22—433 22
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 3d Cong. ch. and so., add'l,	30 80
Jericho Centre, Ladies' Cent Society,	18 00—48 80
Essex county.	
Guildhall, Cong. ch. and so.	7 00
Lamoille county.	
Johnson, Dexter Whiting,	15 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so. m. c. 5; Mrs. O. Newcomb, 4;	9 00
Rutland county. James Barrett, Tr.	
Castleton, Cong. ch. and so., of wh. 100 to const. M. S. NORTHERP, H. M.	165 00
Pittsfield, a friend,	10 00
Pittsford, Cong. ch. and so., coll. 127.94, m. c. 65;	192 94
Rutland, Cong. ch. and so. coll., in part, 104.10, m. c. 24.69;	128 79—496 73
Washington co. Aux. Soc. G. W. Scott, Tr.	
Barre, Cong. ch. and so. m. c.	7 80
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Westminster West, Friends of Morals and Missions, 80, Female Miss'y Society, 44, to const. Miss WEALTHY MILLER, H. M.	124 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Springfield, Cong. ch. and so., with other dona's, to const. M. D. BISEE, E. N. DAVIS, G. B. WOODBURY, Mrs. SARAH A. PARKER, Mrs. A. S. LITCHFIELD, and SARAH F. BOOTH, H. M.	574 15
West Hartford, Rev. A. Hemenway,	10 00—584 15

1,805 91

## MASSACHUSETTS.

Barnstable county.	
Harwichport, Pilgrim Cong. ch. and so., annual coll.	75 80
Boston and vicinity.	
Boston, of wh. from James P. Rice, with prev. dona., to const. R. M. RHEA, Knoxville, Tenn., H. M., 70;	

J. C. Dimick, 25; "A member of Dr. Adams's Society," 20; a lady, 13; Mrs. Mary A. and Caroline A. Miller, 10; Mrs. Dr. M., 5;	8,667 94
Chelsea, Winn. ch. and so. m. c. 63.75; Broadway Cong. ch. and so. m. c. 32.18;	95 93—8,763 87
Brookfield Asso'n. William Hyde, Tr.	
Ware, 1st Cong. church, Mrs. Caroline McClintock,	93 25
Essex county.	
Andover, West Cong. ch. and so. 178.25; Chapel Congregation in Theol. Sem'y, m. c. 66.40;	244 65
Lawrence, South Cong. ch. and so.	17 75—262 40
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury and Salisbury, Union Ev. Society,	9 65
Bradford, Cong. ch. and so., with prev. dona., to const. Mrs. LUCINDA J. FITTS, H. M., 60; friends in Bradford Seminary, by Rev. T. S. Burnell, 8.05;	58 05—67 70
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, "Family Concert," for 1868-9,	4 70
Marblehead, 3d Cong. ch. and so.	32 00
Swampscott, 1st Cong. ch. and so. m. c.	14 45—51 15
Franklin co. Aux. Soc. Lewis Merriam, Tr.	
East Shelburne, Cong. ch. and so.	67 20
Montague, Charles H. Learned,	20 00
Montague City, "Monthly Concert,"	10 00
Sunderland, Cong. ch. and so.	165 00—262 20
*Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Springfield, Unabridged,	1,500 00
Westfield, N. T. Leonard, for a Helper in Eastern Turkey,	90 00—1,590 00
*Hampden co. Aux. Soc., by J. C. Bridgman, Esq.	
Chester, Cong. ch. and so.	16 87
Chicopee, 2d Cong. ch. and so.	60 16
Feeding Hills, Cong. ch. and so.	22 35
Holyoke, 1st Cong. ch. and so.	16 00
Springfield, 1st Cong. ch. and so. (coll. 108.88, m. c. 270), 378.88; North Cong. church, S. J. Lincoln, 5; Cash, 74c.;	384 62—500 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
—, a friend,	40 00
Cummington, Village Cong. ch. and so.	18 60
East Hampton, 1st Cong. ch. and so. m. c.	10 90
Goshen, Cong. ch. and so.	19 46
Granby, Cong. ch. and so.	200 00
Hadley, 1st Cong. ch. and so. 47.14; Russell Cong. ch. and so. m. c. 22.09;	69 23
Northampton, 1st Cong. ch. and so. (coll. 785.52, m. c. 270.48), 1,056; Edwards Cong. ch. and so. (coll. 133.90, m. c. 43.12), 177.02;	1,233 02
Prescott, Cong. ch. and so., annual coll.	15 95
South Hadley, 1st Cong. ch. and so.	167 00
Worthington, Cong. ch. and so., annual coll.	80 30—1,854 46
Middlesex county.	
Cambridgeport, Prospect st. Cong. ch. and so. m. c.	11 30
Charlestown, "One whom God has prospered,"	10 00
Lexington, Hancock Cong. ch. and so.	17 60
Natick, 1st Cong. ch. and so., Feb'y m. c.	27 00
West Dracut, Rev. and Mrs. Moses Patten,	15 00
West Newton, Cong. ch. and so. 500.40; H. B. Braman, 45;	545 40—626 30
Norfolk county.	
Hyde Park, Cong. ch. and so., annual coll.	42 00



Jamaica Plain, Central Cong. ch. and so. m. c.	10 25
Sharon, Cong. ch. and so.	25 64
West Roxbury, South Evan. ch. and so. m. c.	68 06—145 95
Palestine Miss'y Soc. E. Alden, Tr.	
Braintree, South Cong. ch. and so. Plymouth county.	9 57
Marshfield, 1st Cong. ch. and so.	57 50
Plymouth, 2d Cong. ch. and so. (South Plymouth),	10 25—67 75
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Winchendon, North Cong. ch. and so., to const. M. W. CHANDLER, H. M.	130 05
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Clinton, 1st Evan. ch. and so., to const. J. E. HIRCHCOCK, H. M.	100 00
Holden, Cyrus Perry,	10 00
Northboro, Cong. ch. and so. m. c.	6 00
Rutland, Cong. ch. and so., annual coll. 45.95, m. c. 9.62;	55 57
Southboro, Pilgrim Evan. ch. and so., coll. 28.10, m. c. 15.50;	43 60—215 17
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Millbury, 1st Cong. ch. and so.	123 00
Uxbridge, Evan. Cong. ch. and so., to const. WILLIAM W. THAYER, H. M.	100 00—223 00
	14,938 62
"From three friends,"	1,400 00
	16,338 62
<i>Legacies.</i> — Boston, Gilman S. Low, add'l, by John Field and John G. Cary, Ex'rs,	1,032 00
Groton, Betsey Capell, by Dexter Blanchard, Ex'r,	768 00
Newburyport, Frances B. Banister, by F. C. Briggs, Ex'r, 760, less tax, 46.60,	714 40
Waltham, Joanna Bond (previously received, 1,000),	100 00—2,614 40
	18,953 02

## RHODE ISLAND.

Little Compton, United Cong. ch. and so. 17.50; Male and Female and Rhode Island Miss'y Soc., add'l, 1;	18 50
Newport, United Cong. ch. and so. (for 1869), Gents, 332.50, Ladies, 324.50, m. c. 135;	792 00
Providence, Pilgrim Cong. ch. and so. (of wh. from a friend, 20), 46; Charles st. Cong. ch. and so. 29; H. M. Rawson, 4; a friend, 2;	81 00—891 50

## CONNECTICUT.

Fairfield co. East Aux. Society.	
Stratford, G. Loomis,	5 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Old Greenwich, 1st Cong. ch. and so.	10 09
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Hartford, Theol. Sem'y m. c.	21 00
Poquonnock (in Windsor), Cong. ch. and so.	10 86—31 86
Hartford co. South Consociation.	
Middle Haddam, 2d Cong. ch. and so.	21 63
Middletown, 1st Cong. ch. and so. m. c., for 1869, in part,	30 41—52 04
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Canaan, F. S. Adam,	4 00
Middlesex Asso'n. John Marvin, Tr.	
Lyne (Hamburg) Cong. ch. and so.	73 98
Old Lyne, 1st Cong. ch. and so.	43 00—116 98
New Haven City, F. T. Jarman, Agent, 1st Cong. ch. and so. (of wh. from Henry White, 125, m. c. 5.95), 135.95; 3d Cong. ch. and so. 102.84; North Cong. church, a friend, 40;	278 29
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	

North Haven, Cong. ch. and so., add'l, with prev. dona., to const. WHITNEY ELLIOTT, H. M.	10 00
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Bethany, Cong. ch. and so. m. c.	4 34
Birmingham, Cong. ch. and so., add'l,	13 00
Derby, Henry Somers, 75; Willis Hotchkiss, 10;	85 00
Middlebury, Cong. ch. and so.	57 22
South Britain, A. B. Canfield,	1 00
Waterbury, 2d Cong. ch. and so.	249 37
Westville, Cong. ch. and so.	61 78—471 71
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
East Lyme, "A friend,"	52 84
Franklin, Cong. ch. and so., annual coll.	85 85
Jewett City, Cong. ch. and so., annual coll.	52 06
Lebanon, Goshen Cong. ch. and so., annual coll. (of wh. 100, to const. W. W. Gillet, H. M.), 116.45, m. c. 22.66;	139 11
Montville, 1st Cong. ch. and so.	50 00
New London, 1st Cong. ch. and so. m. c.	111 47
Norwich, Broadway Cong. ch. and so. m. c. 18; 1st Cong. ch. and so. m. c. 13.48;	31 48—522 81
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Union, Cong. ch. and so.	44 50
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Brooklyn, 1st Trin. Society, annual coll. 58.55, m. c. 11.98;	70 53
Plainfield, Cong. ch. and so., annual coll. 69.25, m. c. 33.50;	102 75
Westford, S. S. Stowell,	2 00—175 28
	1,722 47
<i>Legacies.</i> — Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs,	875 00
Middlebury, Mary Porter, by Charles Boughton, Adm'r,	10 00—885 00
	2,607 47

## NEW YORK.

Geneva and vic., W. H. Smith, Agent.	
Geneva, Pres. ch. m. c. 6 months,	23 65
Monroe co. and vic. William Alling, Agent.	
Bergen, Stone church,	17 75
Rochester, Central Pres. ch. m. c.	186 13—203 88
New York and Brooklyn, Agency of the Board, Bible House, —	
Of wh. from South Cong. ch. and so. (Brooklyn), 474.31; Bedford Cong. ch. and so. (Brooklyn), 77.25; South Pres. ch. (Brooklyn), (of wh. from E. H. Walker, 20, E. H. Aikman, 20; Mrs. H. Aikman, 10; C. H. Hannahs, 5), 55; Union Theol. Sem'y, Society of Inquiry, m. c. 21.05; Harlem, Cong. ch. and so. m. c. 18; Washington Heights, Pres. ch. February m. c. 14.73; Church of the Covenant (Brooklyn), add'l, 10; Rev. P. J. H. Myers (Brooklyn, E. D.), 10; W. M. Raymond, 8;	688 34
Oneida co. Aux. Soc. J. E. Warner, Tr.	
Utica, George Lawson,	10 00
	925 87
Auburn, Mrs. H. L. Smith,	2 00
Barrytown, Mrs. Rev. J. J. Buck,	5 00
Batavia, Mrs. Harriet L. Tracy,	10 00
Buffalo, Westminster Pres. ch., annual coll., of wh. from James D. Sawyer, 100, George Howard, 50;	282 60
Camden, 1st Pres. ch., annual coll., in part,	15 00
Cherry Valley, 1st Pres. ch.	90 00
Chestertown, Mrs. L. P. Clapp,	5 00



Clarence, Pres. ch.	13 75
Dansville, Pres. ch. 76.82; Mrs. Elizabeth Shepard, 20;	96 82
Dryden, Pres. ch., add'l,	3 50
Durham, 1st Pres. ch. m. c.	10 00
Fayette, Elias Zollner,	50
Gloversville, Cong. ch. and so., add'l, for 1869 (of wh. from Mr. and Mrs. U. M. Place, to const. H. M. Ward, and Lois C. Ward, H. M., 200;	505 00
Greenville, Pres. ch., add'l,	20 00
Harpersfield, Cong. ch. and so.	22 00
Hoosick Falls, Pres. ch.	32 00
Hudson, 1st Pres. ch.	150 00
Ithaca, Pres. ch. 20.52; Mrs. Ann Miller, 3;	23 52
Kendall, Pres. ch., Mrs. Anna Fisher,	10 00
King's Ferry, Moses Lyon,	50 00
Lansingburgh, Olivet Pres. ch.	100 00
Madison, Cent Society, by Elizabeth S. Putnam,	12 00
Naples, Pres. ch. and cong'n, annual coll.	20 50
Oakfield, D. B. Taylor,	20 00
Ogden, Pres. ch.	63 40
Oneida, C. S. Judd,	1 00
Poughkeepsie, 1st Pres. ch. m. c. 23.71; Miss Lyman, 20;	43 71
Rochester, Brick Pres. church, add'l, 36.50; Plymouth Cong. ch., William S. Lee, with prev. dona's, to const. himself H. M., 25;	61 50
Rome, Mrs. Laura K. Forbes,	100 00
Stamford, Pres. ch., annual coll.	34 65
Utica, Westminster Pres. ch., with prev. dona., to const. DANIEL WATERMAN, JR., TIMOTHY PARKER, and SHELDON WARNER, H. M.	272 50
Watertown, 1st Pres. church,	377 04—2,452 99
	3,378 86

<i>Legacies.</i> —Columbus, Anna W. Barrows, by Austin Barrows, 100, less tax, 6;	94 00
Gloversville, Mrs. Susan Leonard, by Rev. Joseph Steele, 300, less tax, 18;	282 00
Little Falls, Thomas Burch, by Mrs. Thomas Burch, Ex'x,	1,439 41—1,815 41
	5,194 27

## NEW JERSEY.

Belvidere, 2d Pres. ch. m. c.	110 00
Jersey City, 2d Pres. ch. m. c.	35 00
Newark, 1st Pres. ch. 453; Park Pres. ch. coll. 141; 1st German Pres. ch., Ladies' Society, 12.50;	606 50
North Hardistou, Pres. ch.	45 00
Princeton, A. Guyot,	20 00
Woodside, Pres. ch. coll.	41 80—858 30

## PENNSYLVANIA.

By S. Work, Agent at Philadelphia.	
Philadelphia, Buttonwood st. church, 368.13; Rev. E. J. Pierce, 10;	378 13
Ashland, Welsh Cong. ch. and so.	14 00
Blairsville, Carrie Hawes,	1 00
Connaughtville, C. B.	1 00
Great Bend, R. N. Ives,	5 00
Huabersburg, Pres. ch.	5 00
Philadelphia, Theodore Bliss, to const. EMMA L. GOODELL, Philadelphia, and JOHN W. CUMMINGS, New Ipswich, N. H., H. M., 200; "L. D. J.," 50;	304 00
Philadelphos, 50; C. Forbes, 4;	
Salem, Pres. ch.	5 00
Scranton, Mrs. J. A. Price,	20 00
Sewickleyville, Mrs. Rachel Starr,	5 00
Sunville, Pres. ch., annual coll.	5 00—365 00
	743 13

## MARYLAND.

Baltimore, 1st Constitutional Pres. ch.	37 82
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## DISTRICT OF COLUMBIA.

Washington, Rev. E. Goodrich Smith,	10 00
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## TENNESSEE.

Greenville, Mr. Haynes, 1, Mrs. Smith, 25c., other friends, 5.50;	6 75
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Jonesboro, Pres. ch. and friends, 50;	
Mrs. S. J. Rhea 5;	55 00
Knoxville, 2d Pres. ch., to const. Rev. NATHAN BACHMAN, H. M., 146.50; S. D. Cole, 4;	150 50
Mossy Creek, Miss A. E. Lyle,	10 00
Newport, Mrs. Martha L. Williams,	2 00
Rogersville, Mrs. Rhea, 5; add'l, for Mrs. W.'s silver dollar, 40c.;	5 40—229 65

## KENTUCKY.

Burlington, J. M. Preston,	20 00
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## OHIO.

By William Scott, Agent at Cincinnati.	
Cincinnati, 2d German Pres. ch.	6 00
Little Mill Creek, Pres. ch.	15 00
Oxford, Pres. ch.	25 00—46 00
Ashtabula, William M. Eames,	10 00
Cleveland, William Williams, 15, Rebecca H. Fitch, 15;	30 00
Delaware, Rev. John H. Jones, to const. ANNE E. GRIFFITHS, Cincinnati, Ohio, H. M.	100 00
Findlay, 1st Cong. ch. and so.	21 25
Gallipolis, Pres. ch.	10 00
Greenwich Station, William M. Mead,	5 00
Hampden, Cong. ch. and so. m. c., for February,	2 50
Johnston, Cong. ch. and so. 11.10, less exc. 5c.;	11 05
Kelley's Island, H. F. Gehrken,	10 00
Maumee City, H. Conant,	25 00
Mecca, Cong. ch. and so. 26.85, less exc. 10c.;	26 75
Putnam, Pres. cong'n, annual coll., (of wh. from C. W. Potwin, to const. LUCY S. POTWIN, Zanesville, Ohio, H. M., 100), 285.55, m. c. 15;	300 55
Rome, Pres. ch., of wh. from Rev. W. F. Millikan and wife, 10, H. Arnold, 5, Mrs. Walkely, 4, collection, 15.24;	34 24
Tallmadge, a lady, by Treas. Tallmadge Benevolent Ass'n,	1 00—578 34
	624 34

## INDIANA.

Bloomington, E. B.	25 00
Madison, "2d Pres. ch. of Madison Proper," 71.30; "A. C. Lanier, monthly coll.," 11; Rev. H. Little, for previous year, 10;	92 30
Sharon, Pres. ch.	3 00
Southport, Pres. ch.	13 70
Williamsport, Pres. ch.	4 00—138 00

## ILLINOIS.

—, a friend,	250 00
—, a friend, who prays for God's missionaries,	5 00
Carrollton, Pres. ch., annual coll.	34 50
Chicago, Theol. Sem'y, Society of Inquiry, 7; C. H. Howard, 5;	12 00
Granville, Cong. ch. and so. m. c., for February,	5 00
Lee Centre, Cong. ch. and so.	6 00
Lombard, James Clafin,	25 00
Onarga, Cong. church, a friend,	4 00
Payson, Miss P. A. Prince,	20 25
Port Byron, a friend,	5 00
Sandwich, Cong. ch. and so., in part, Springfield, 2d Pres. ch., of wh. from Joseph Thayer, 100, coll. 175;	275 00
Sterling, Cong. ch. and so.	51 15
Tazewell county, two ladies,	3 00—726 45

## MICHIGAN.

Adrian, Plymouth ch. and so.	9 00
Delhi, Pres. ch.	6 25
Detroit, Jefferson Avenue Pres. ch. 193;	
2d Cong. ch. and so., ann. coll. 50;	243 00
Grass Lake, 1st Cong. ch. and so.	21 00
Lamont, Cong. ch. and so.	7 65
Lodi, Pres. ch. m. c.	5 00
Marquette, 1st Pres. ch. m. c.	11 50
Mout Clemens, Pres. cong'n,	30 00
Niles, L. M. Y.	3 50
Olivet, Missionary Ass'n,	10 16

Portland, Pres. ch. m. c.	3 40
Richland, 1st Pres. ch., February m. c.	7 50
Romeo, Miss T. S. Clark,	20 00
St. Joseph, Cong. ch. and so.	32 00
Southfield, Pres. ch.	5 00
Wing Lake, Pres. ch.	8 00—422 96

## MINNESOTA.

Red Wing, 1st Pres. ch. 15.72, less exc. 12c.	15 60
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## IOWA.

Centreville, Pres. ch.	8 00
Chester, 1st Cong. ch. and so.	20 35
Davenport, German Cong. ch. and so. m. c.	5 50
Lima, Cong. ch. and so.	23 50
Mount Pleasant, Cong. ch. and so.	13 40
Vinton, Pres. ch.	5 15
Waverly, Cong. ch. and so., of wh. from E. Johnson, 20, Rev. M. K. Cross, 12;	42 50—118 40

## WISCONSIN.

Beloit, 2d Cong. ch. and so., coll. 32.70, m. c. 41.40;	74 10
Fulton, Cong. ch. and so.	7 92
Green Bay, 1st Pres. ch.	64 18
Milwaukee, 1st Pres. ch. m. c., for 1869, in part, 41.93, less exc. 25c.;	41 73
Platteville, Cong. ch. and so.	37 20
Quincy, Mrs. E. E. Dunn,	2 00
Tafton, Cong. ch. and so. m. c., for February,	4 35
Whitewater, Cong. ch. and so. m. c.	7 93—239 41

## MISSOURI.

St. Louis, High st. Pres. ch. m. c., for February,	14 00
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## KANSAS.

De Soto, Pres. ch.	2 50
Gardner, Pres. ch.	4 00
Junction City, Cong. church, Rev. I. Jacobus,	5 00—11 50

## NEBRASKA.

Helena, Pres. ch.	3 50
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## OREGON.

—, G. A. Goodale,	10 00
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## CALIFORNIA.

Grass Valley, Cong. ch. and so., 30 gold,	35 10
Oakland, 1st Cong. ch. and so., 50 gold,	59 69
San Francisco, 1st Cong. ch. and so., 61.45 gold,	73 35
Santa Cruz, Cong. ch. and so., 43 gold,	51 33—219 47

## CANADA.

Province of Ontario.	
St. Catharine's, Rev. Robert Norton, for the work of Rev. J. G. Cochran, Persia, 40 gold,	52 10

## FOREIGN LANDS AND MISSIONARY STATIONS.

Scotland, Glasgow, A. F. Stoddard,	150 00
Syria, Tripoli, and Safetia, collections,	8 77
Turkey, Constantinople, a friend, avails of antique ear-ring, 30; Harpoot, a missionary's "tithe," in part, 35.70; Moosh, Avedis, 7;	72 70
West Africa, Gahoon, church and m. c. collections,	208 80—440 27

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Worcester, Mass., Mr. Gladwin's Sabbath-school class, for support of Martha, a native teacher in Oromiah Seminary,	40 00
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From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	528 28
	568 28

## MISSION SCHOOL ENTERPRISE.

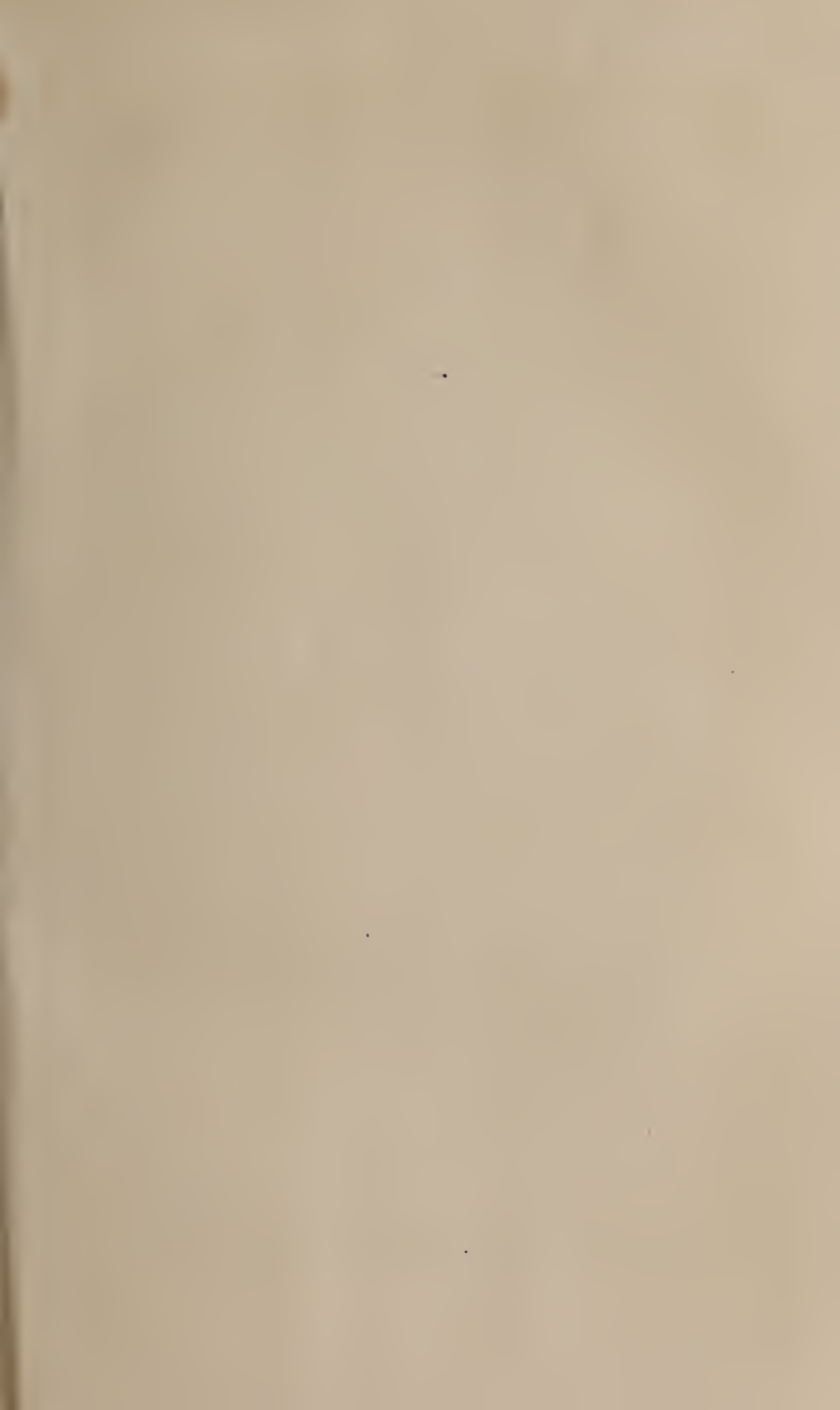
MAINE.—Biddeford, "The Gleaners" of Pavilion Cong. s. s., with dona. from the church, to const. Mrs. HARRIETTE F. HAINES, II. M., 50; Portland, High st. Cong. s. s., for Mr. Snow's schools, Micronesia, 14.15;	64 15
NEW HAMPSHIRE.—Acworth, Cong. s. s., in part, for theological student in Mr. Parmelee's school, Erzroom, 26; Amherst, Cong. s. s., for school at Madura, 30;	56 00
VERMONT.—Springfield, Cong. s. s., in part, for a native teacher,	16 97
MASSACHUSETTS.—Ashfield, Rev. and Mrs. W. Woodbury, for a pupil at Erzroom, Turkey, 5; Boston, a friend, for a student at Harpoot, 35; a friend, towards a mission school, 20.52; Dorchester, a class in 2d Parish Sabbath-school, 6.75; Essex, Cong. s. s. 60; Lawrence, Central Cong. s. s., for a "Bible Woman," in Maharrata Mission, 15; Rutland, Cong. s. s. 22; Springfield, North Cong. s. s., for schools of Rev. H. J. Bruce, Maharrata Mission, India, 61.50; Winchester, two classes in Cong. s. s., for Rev. C. Holcombe's work, China, 18.50;	244 27
RHODE ISLAND.—Providence, Charles st. Cong. s. s., for school in China, 67.50; River Point, Cong. s. s. 17.40;	84 90
CONNECTICUT.—Colchester, 1st Cong. s. s., for school of Rev. W. B. Capron, Madura, 16; Green's Farms (Westport), Cong. s. s. 23; Lyme, "Little Nellie, for the heathen children," 1.35; Middle Haddam, 2d Cong. s. s., for a school in South India, 30; Middletown, Jacob F. Huber, 2; North Stonington, Cong. s. s. 34.53; Waterford, Gilead Cong. s. s., for school at Kopisthampatti, India, 15.64;	122 52
NEW YORK.—Dryden, Pres. s. s.	5 87
PENNSYLVANIA.—Philadelphia, Calvary Pres. ch. s. s.	69 96
TENNESSEE.—Jonesboro, Juvenile Miss'y Soc. and Sabbath-school,	10 10
OHIO.—Cincinnati, 3d Pres. ch. s. s., to const. ISABELLA C. PORTER, H. M., 100; Columbus, 2d Pres. s. s., for a native teacher, each, at Palu, Turkey, and Madura, India, to const. Rev. HOMER McVEY, Reynoldsburgh, Ohio, II. M., 100;	200 00
INDIANA.—Bloomington, 1st and 2d Pres. s. s. 25; New Albany, 2d Pres. ch. s. s., for school of Mary H. Porter, Peking, China, 120;	145 00
ILLINOIS.——, family coll., for Bhaja Ah-haja, 2.15; Chicago, South Cong. s. s., for a pupil in Harpoot Sem'y, 30; Hyde Park, Pres. s. s., for support of pupil in Marsovan Sem'y, 55; (Morrison, Cong. s. s., for a pupil in Mary H. Porter's school, Peking, China, [previously reported in September Herald], 35); Orion, Prairie Home Academy, with prev. dona's, to const. J. M. BURNS, II. M., 12; Payson, Cong. s. s., for a school at Kutchanur, Madura Mission, 30; Sandwich, Cong. s. s. 7.38; Sunbeam, Ella, Lynn, and Willie, "Avails of missionary pig," 10;	146 53
MICHIGAN.—Mount Clemens, Pres. s. s.	15 00
MINNESOTA.—Farihaunt, Lily L. Frink,	1 00
IOWA.—Clay, Cong. s. s., Miss Hutchinson's class, 2, Miss Fulton's class, 1;	3 00
WISCONSIN.—Jefferson, Pres. s. s., for a pupil in care of Sarah Pollock, Madura Mission, 6; West Eau Claire, Cong. s. s. 12.42;	17 42

FOREIGN LANDS AND MISSIONARY STATIONS,—Turkey, Eski Zagra, Girls' School, for Zulu girls,

4 21  
1,206 90

Donations received in February,	31,945 23
Legacies, " " "	5,314 81
	\$37,260 04

Total from Sept. 1st, 1869, to Feb. 28th, 1870, \$213,905 88



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